



Pali Text Society

# TIKAPATTHĀNA

OF THE ABHIDHAMMA PIṬAKA

PART I.

PACCAYAVIBHANGAVĀRA

TOGETHER WITH

BUDDHAGHOSA'S COMMENTARY  
FROM THE PAÑCAPPAKARAṆATTHAKATHĀ

EDITED BY

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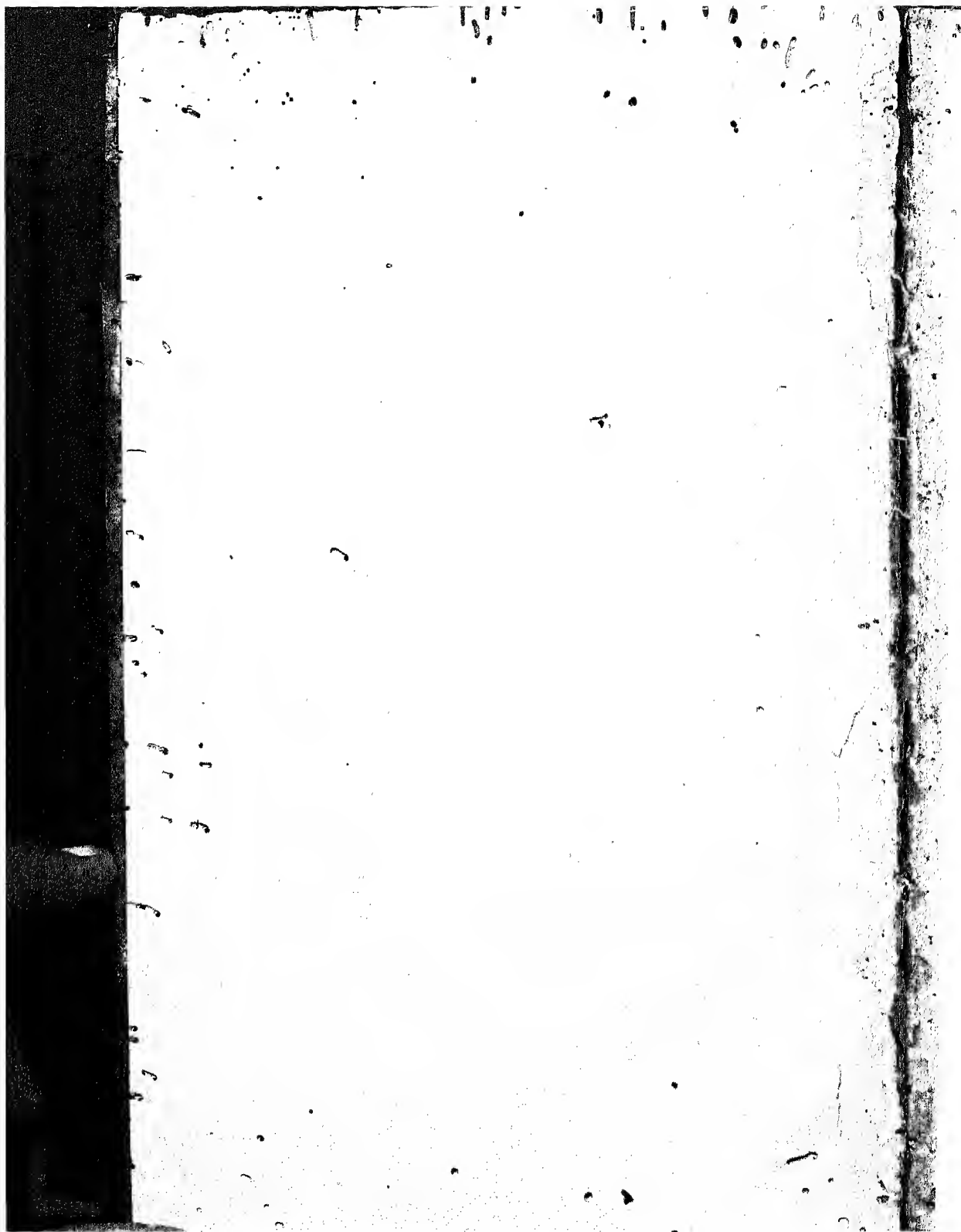
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## EDITOR'S FOREWORD.

AFTER a delay of five years a commencement is herewith made of an edition of the first part of the seventh and last work in the Abhidhamma Piṭaka—the Paṭṭhāna or Mahāpakarāṇa or 'Great Book.' It may be remembered that by an oversight of ignorance the second part, or Duka-paṭṭhāna, was published first, fifteen years ago. The cause of this oversight is stated in my Preface to our edition of that work. It was due to a not unreasonable assumption of learned cataloguers that two comes before three (*duka, tika*). In those days we knew even less of Abhidhamma than we do now, or a clue would have been afforded by the Dhammasaṅgaṇi-Mātikā. There, at a glimpse, in the P.T.S. edition, at Dr. Edward Müller's table of contents, it will be seen that 'Tikaṇ' holds the prior position, the rest of the work being an analysis of concepts considered as 'Duka's.'

The obvious course, in view of this dislocated order of publication, was to make good without loss of time. But so steady has been the influx of first editions (and important reprints) by other contributors that, unless we had postponed the edition of the Yamaka—the immediately preceding book of the Abhidhamma Piṭaka—no opportunity has presented itself till now. Nothing was known of the Yamaka; a good slice of the Paṭṭhāna was known. And so the Tikapaṭṭhāna had to bide its time some years longer.

Even now we publish only a quite exiguous amount of the text. But the corresponding portion of the Commentary has been in type for five years awaiting publication. And

other considerations decided us to issue just this little dual instalment. Inflated cost of production and a stationary rate of subscription are limiting our rate of output—thus, we could not well afford a less slender volume. Moreover, this text needs its Commentary more than most others. And the portion of each that we publish is introductory; beyond there stretches the long section of the first *Tika*—the *Kusalattika*—that is, the consideration of experience as moral, immoral, and unmoral in connection with these twenty-four modes of relation (*paccaya*) existing between phenomena. To have included this *Tika* would have multiplied the bulk of the volume very considerably. It could not be done.

I hope, before resigning all further editorial labours, to follow up this little First Part with one larger and final volume, in which the *Kusala-tika* (and its Commentary) will be set out with sufficient fulness to show as a sample of the scheme of the whole work, and then the remaining *Tikas* will be indicated in some more or less condensed form. Such was the plan I set myself in the Preface to the *Dukapaṭṭhāna*. I have yet to be convinced that it will serve any useful purpose whatever for the present and following generation—to predict no further—to set out in complete detail these pathetic preoccupations of an age of early schoolmen, prevented by their hedged-in lives, by the lack of written books, by their limited locomotion, from developing any constructive ability, any widening of their outlook on facts, past, present, or to come. Their missionary brethren of the Order were active and a-field, and were learning much. Not so these *Ābhidhammikas*. It is true that Buddhaghosa, in his discussion of the *Paṭicca-samuppādo* (*Visuddhi-Magga*, pp. 532 ff.), tries to utilize the twenty-four causal relations to push home his analyses. But here we have an author with a literary tradition of some centuries informing mind and pen, or stylus. We have not the stiffly compiled mnemonics of canonical *Abhidhamma*. His application of the *paccaya*'s to a given

subject will probably prove more instructive to the student than any detailed consideration of the *Tikapattthāna* itself.

Meanwhile, the circumscribed portion of that work here published is well worth the study of the historian of Buddhist ideas, and of logical and philosophical ideas in general. It is the one notable constructive contribution to knowledge in the *Abhidhamma*. Even at the present day our logicians and philosophers are not in agreement as to how to define relation between things or qualities, much less as to admitting any definite maximum in the number of such relations. We read on one page of such abstractions as cause, resemblance, succession; on another of such relatively complex concrete relations as 'paternity.' Admitting such as the latter, a numerical limit becomes impracticable. The early Buddhist schoolmen decided to limit themselves to twenty-four, and, either to lend supreme authority to this decision or to foster an old tradition, ascribed the list to their founder. But they were, from a more modern point of view, too childlike in such matters to explain just why these twenty-four—so many and no more—were chosen. And, so far as I have been able to gather, their descendants have never adequately done so either.

A lucid and otherwise admirable disquisition on the Buddhist philosophy of relations by Mahāthera Ledi Sayadaw of Mandalay was published in the *JOURNAL* for 1915-16. This should be consulted without fail by all who seek to understand this *Paccaya-naya* in general and in particular. It is the best thing on the subject that has been published by an Asiatic Buddhist, and it will only be surpassed, in the case of any similarly bred writer, by one who has so far acquainted himself with the latest European research, that he can detach himself from the uncritical standpoint of his tradition, and treat the subject critically and comparatively.

The Mahāthera (who is known to be no mere follower of tradition) judges that the twenty-four *paccaya*'s, or modes

of relation between things (*dhammā*), are so many *paṭṭhāna*'s. And by this he means chief or pre-eminent aspects of the causal relation (*op. cit.*, p. 26: *pa-tṭhānaṃ*). Buddhaghosa, that is, the commentarial tradition, offered three alternative, optional meanings (below, pp. 9 f.):—*Paṭṭhāna* means either *paccaya*, or something analyzed (*pa-tṭhapana*, *vibhajana*), or an established procedure (*paṭṭhita*, *gamana*). Hence, even in his day the word was elastic, multi-significant.<sup>1</sup> And he gives no measure for confining the number of *paṭṭhānas* to twenty-four—not even the rough test of pre-eminence.

The Mahāthera goes on to subsume *paṭṭhāna* under *paccaya*, as a special kind of *paccaya*, applicable only to a relation that is, so to speak, immediate or direct, not to effects which are the outcome of such a relation. How far this is again an original point of view I cannot say. I do not find it in the Commentary. But I do find therein nothing to veto our considering the term *paṭṭhāna* as covering a special analytical study of *paccaya*. Namely, one thing, in happening as conditioned by (*paccaya*) another thing, manifests itself as being in certain ways related to, or correlated with that other thing. The principle of causation, or conditionedness, is in the Buddhist scriptures enunciated often and with manifold emphasis in the doctrine called *Paṭicca-samuppāda*, or causal genesis, but chiefly in the *Nidāna-Samyutta*, a translation of which we are issuing next year. But the resolution of this conditionedness into a number of relations, where causality is for the most part not obvious, is dealt with not at all in the four *Nikāyas*, but in the later analyses summed up as *Abhidhamma*, and only in the last book of that.

The twenty-four, then, are not met with in *Vinaya* or *Suttanta*, and are relegated to one book only—except for a few partial references in the *Kathavatthu*—to the last corner of *Abhidhamma*. Nevertheless, the twenty-four, as

<sup>1</sup> Cf. *Jāt.* i, 78 (*Nidāna*).

stated in the 'Great Book' so placed, and as applied with immense patience and sagacity of psychological analysis to a number of ethical concepts, have profoundly impressed the Buddhist scholastic mind, from Buddhaghosa's age to the present day. The English reader can now refer to Maung Tin's translation of Buddhaghosa's first Abhidhamma Commentary: the *Expositor* (p. 17), and read how it was only when he reached the 'Great Book' that the Buddha's omniscience found its full opportunity, and in the exposition of which the full glory of his rays shone forth. And the Burmese Mahāthera, in concise and simple language, testifies in his turn to its importance.

It is not at first sight obvious why the long, dreary, unreadable analyses of the twenty-four relations as aspects of concrete states of mind should rank as such a crown to the Abhidhamma Piṭaka, or as such a supreme opportunity to the Teacher. I figure it on this wise.

We know that in setting forth a doctrine of change (*anicca*) and of non-Ātmanism—which is a special aspect of change—the doctrine of natural causation necessarily took first rank in Gotama's philosophy of life. It became necessary (to avoid mental anarchy) to show that phenomena, however they were started, proceeded, in changing, according to a natural order of cause and effect, and not 'anyhow.'<sup>1</sup> But his actual teaching—as differing in emphasis from his philosophical basis—concentrated itself on the attainment of happiness for men by men. (He called it the cessation of unhappiness.) And he so teaching, the exposition of his law of natural causation—'this being, that comes to be . . . this ceasing, that ceases,' etc.

<sup>1</sup> Perhaps we are all a little wiser now about Buddhist philosophy, yet I have seen that philosophy seriously condemned because, for it, the course of ever-changing phenomena was quite fortuitous! I forget the book's title, and it is better forgotten. The history of science, it has been well said, gives us 'a definite impression of the persistent progressive way in which man has learned to say, "If this, then that," which is half of science' (J. A. Thomson, *New Statesman*, January 1, 1921). But Gotama taught it him first.



—was almost always *applied* to show how, in life and rebirth, suffering comes to be, and how suffering can be made to cease. Now and then, as I have shown elsewhere,<sup>1</sup> the law is taught freed from this connection, but so rigid the connection remained that even in the Abhidhamma, where all edifying discourse was of purpose eliminated, the doctrine of causal genesis is set out still bound up with *dukkha*, and without any freedom of analytic treatment. This is in the Paccayākāra (*i.e.*, Paṭicca-samuppāda) section of the Vibhanga. And it is only in the Paṭṭhāna that we come upon an attempt to go into the doctrine of the conditioned flux of things in an analysis which is taken independently of the genesis and cessation of *dukkha*.

Herein the obviously right course—the course actually taken—was to unfold the denotation of the key-word of the Paṭicca-Samuppāda: the word *paccaya*. 'From-the-*paccaya* : "sense" [comes] contact. From-the-*paccaya* : "contact," feeling,' and so on, runs the formula of causal genesis. Now, in how many ways can there exist *paccaya* between any two given phenomena or 'states'? Mainly, it was thought, in twenty-four ways. And so we get what *paccaya* chiefly denoted. (That they came to be called *paṭṭhāna* does not really matter. That word does not occur in the text, and is probably a compiler's title.)

Having got our denotation set out, we would fain have come next on a discussion of the connotation, the import of *paccaya*. But in the text we get nothing of the sort. The great vision of Gotama had revealed to his age a world of causal order, that, so seeing, man might get a grip on the inexorable truth that *this* kind of deed brought *that* kind of result, that in his own hands it lay to make or mar his destiny, individual or corporate, that his was the opportunity, renewed again and again, to breed or to cast out sorrow and suffering. But the early Ābhidhammikas were too near this great mind, and yet too far from it. They

<sup>1</sup> *Buddhism*, 1912, p. 98.

could not listen to the departed Master. Neither could they study his words properly focussed, that is, in verbatim written records. They had only fragments of orally preserved narrative. And it is not till Buddhaghosa settled the text of the Commentaries centuries later that we come upon a discussion of the meaning of *paccaya*, of what it is that takes place in the flux of things that is signified by *paccaya*.

And first he is dominated by the 'letter,' the form of the name. 'A thing which persists or happens, not having repulsed (not being opposed to, *a-paccakkhāya*) another thing, is said to be a *paccayo* of it; it makes to go on because of that' (*pacc* for *patity*-, *aya* = makes to go).<sup>1</sup> Then he lays hold of the *lakkhana*, which corresponds roughly to the 'specific difference' in our logic, and gets more liberty: 'Aiding is the mark of *paccaya*. That thing (*dhamma*) which is a helper of the persistence or happening of that (other) thing is said to be its *paccaya*.' And then he adds five synonyms of *paccaya*, all of which are of causative import.

Now the words *upakaranāṇ*, *upakāro*, *upakārako*, in the sense of helping, help, helper, are met with in the Sutta Piṭaka (*upakāraka* is in the prose of the Jātakas). And it may well be that Gotama, in discoursing of cause and effect, made use of them. The language actually put into his mouth on these occasions is not a little stiff and elliptical, and no such lucid aid to exposition has survived save in the Commentaries. When we note what a humane and human teacher he was, making himself all things to all men, we are constrained to see in many of his utterances as written no more than the skeletons of the body of his doctrine, handed down orally through generation after generation of 'after-men,' with all the pithy sweetness of them withered and lost.

But this is supposition. No such grasp of the root of the matter has been handed down in the Abhidhamma.

<sup>1</sup> See below, p. 11.

The entire Patthāna is devoted, first to an inquiry into these twenty-four ways in which  $x$  is *paccaya* to  $y$ ; secondly, into illustrating how, in things material or mental, each kind of *paccaya* and groups of *paccayas* obtain. And here, in English, is the *Uddesa*, or statement of the twenty-four:

- |                                |                          |
|--------------------------------|--------------------------|
| 1. Condition, causal relation. | 12. Habitual recurrence. |
| 2. Object (presented to mind). | 13. Action.              |
| 3. Dominance.                  | 14. Result.              |
| 4. Contiguity.                 | 15. Support.             |
| 5. Immediate contiguity.       | 16. Control, faculty.    |
| 6. Co-nascence.                | 17. Jhāna.               |
| 7. Reciprocity.                | 18. Path, means.         |
| 8. Dependence.                 | 19. Association.         |
| 9. Sufficing dependence.       | 20. Dissociation.        |
| 10. Antecedence.               | 21. Presence.            |
| 11. Consequence.               | 22. Absence.             |
|                                | 23. Abeyance.            |
|                                | 24. Continuance.         |

To the modern reader there may seem not a little redundancy in this list. Buddhists themselves have thought so for centuries: 5 is treated as a variety of 4, 23 of 22, 24 of 21; 17 is a mode of 2. Others are the same relation considered with emphasis on either  $x$  or  $y$ —e.g., where  $x$  is antecedent,  $y$  is consequent (10, 11). And association, dissociation (19, 20) would by us be called a case of difference in likeness. Sufficing dependence is the supremely or sufficiently determining condition in a group of conditions or interdependence. And it is an interesting thing to find in a manual centuries later than Buddhaghosa, namely, the *Abhidhammattha sangaha*, that 'all these 24 *paccaya*'s are reducible to Object (2), Sufficing dependence (9), Action (Karma, 13), Presence (21).'<sup>1</sup>

More important is the question how far, in the light of this manifold content, are we justified in rendering *paccaya*

<sup>1</sup> Pt. VIII. § 12. See *Compendium of Philosophy*, p. 197.

not only by 'relation,' but also by 'causal relation,' cause or condition? Relation is connectedness spatio-temporal, material, mental, or 'materio-mental.' Cause is either a bundle of conditions, or that condition among others without which these cannot produce the effect for which their presence is none the less essential. I need only mention the classic lighted match with the gunpowder, the air, and the rest. Are all those twenty-four relations *causal*? Or are we wrong in rendering the Causal Genesis formula with 'conditioned by' or 'because of' for *paccayā*, and should it be just 'related to' 'connected with'? This is a point of quite modern interest, for with us causality has tended to be loosened from its older archetype of 'will in action,' and to be resolved into uniformity of happening.<sup>1</sup> But for the Buddhist 'things' were just 'happenings.' In the vast flux or *saysāra* of happenings he was chiefly concerned with mental and moral happenings, and with the order or *niyama* in these. And I think that *paccaya* for him meant not so much a *compulsory* sequence or conjunction, as a uniformity, a regular happening in sequence or conjunction. This is, after all, consistent with Gotama's word '*Imasmij sati, idag hoti*,' etc. 'This being, that is,' or 'comes to be.' It is really quite a modern definition of both cause and correlation.

Hence, when we render *paccaya* now by 'cause' or 'condition,' now by 'relation,' we are not inconsistent. We are reckoning cause, condition under the wider genus of relation, and we are reckoning cause, condition, relation under the still wider genus of uniformity of happening.

Nor need we find that we have hereby paralyzed the force of *paccaya*. We can still see in it the *upakāraka*, the aider, the *upakāra*, the aid, passing in the relation from one 'happening' to the other 'happening.' Everything for the Buddhist is interdependent. Nothing happens

<sup>1</sup> Cf. Bertrand Russell's lecture on the Notion of Cause in *Our Knowledge of the External World*. He defines causal law in terms of 'relations' and time.

save because of some other law-governed happening. This is the old Sutta-use of the word *hetu*, the first of the 24. In Abhidhamma-use, *hetu* has become restricted to six mighty *hetu*'s: the springs of action—three moral, three immoral. In the Suttas *paccaya* and *hetu* are used in apposition: *Ko paccaya, ko hetu?* 'Why?' In Abhidhamma *hetu* has become a variety of *paccaya*, and so restricted a variety that we can no longer render it quite accurately by just 'condition' or 'cause.'

This may seem a pity, but it isn't really. For with *hetu* thus restricted, we must accordingly continue to see in any *paccaya* not merely 'relation,' as our own logicians have restricted the term, but 'causal relation,' and by causal relation a uniformity of this or that kind in the happening of *x* and *y*, by which, in a way, *x* helps *y* to come to be.

And this is not done by *x*'s creating *y*, as if causes or conditions were the parents of effects, but—so the mediæval and modern hypothesis runs—it is done by *x* passing itself, its nature, its function, as a happening, on to *y*. This transferred 'virtue' came to be called *satti* (Skr. *śakti*), a word which in Indian theology has played an interesting part. One happening is (causally, uniformly) related to another when, as it arises and passes, its 'virtue,' its efficacy, its *vim*, informs another happening. The Mahāthera Ledi adopts this hypothesis, but I think we must come down to Ariyavaṃsa of the fifteenth century before we find the word adopted, adopted probably to express a belief implicit already in the Commentaries.

A word on the sources of our texts. The transcription of the Tikapaṭṭhāna from the Siamese Tripiṭaka printed edition was placed in Miss Noakes's hands soon after the issue of the Dukapaṭṭhāna. This was completed from the Burmese Hanthawaddy Press edition by Miss C. J. Dibben, who also collated with this edition Miss Noakes's transcript, the Siamese issue of the Paṭṭhāna, not being printed

in its entirety. The Burmese text, as I stated in the prior volume, was the kind gift of the English Thera, Ānanda Metteyya.

The Commentary, last in the collection known as the *Pañcappakaraṇaṭṭhakathā*, or Commentary on Books III. to VII. of the Abhidhammapiṭaka, was transcribed nine years ago from a Singhalese palmleaf MS. in our possession by Messrs. J. H. Wisdom and R. Marr Murray. They also collated with it the Mandein Press Burmese edition, both Burmese texts being the work of that excellent editor Mg. Saya U. Pye. The work, as will appear in a subsequent part, is mainly a Commentary on the Tikapaṭṭhāna.

C. A. F. RHYS DAVIDS.

CHIPSTEAD, SURREY.

August, 1921.

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I have touched on the subject of the Paccayas in *Buddhist Psychology*, 1914, pp. 185, 193 f., and have dealt with it under 'Relations,' *Encyclopædia of Religion and Ethics*.

In the text K=Siamese printed edition, S.=Singhalese MS. (see above), B., Br. in text=Burmese Hanthawaddy (Rangoon) edition, Bm. in Comy.=Burmese Mandein edition.

## CONTENTS.

	PAGE
TIKAPAṬṬHĀNA :	
PART I.—PACCAYAVIBHANGAVĀRA - - -	1
COMMENTARY ON THE SAME - - -	8





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# TIKAPATTHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

## I.

[PACCAYAVIBHANGAVĀRA

Paccayuddesa].

- |                        |                        |
|------------------------|------------------------|
| 1. Hetupaccayo.        | 13. Kammapaccayo.      |
| 2. Ārammanapaccayo.    | 14. Vipākappaccayo.    |
| 3. Adhipatipaccayo.    | 15. Āhārapaccayo.      |
| 4. Anantarapaccayo.    | 16. Indriyapaccayo.    |
| 5. Samanantarapaccayo. | 17. Jhānapaccayo.      |
| 6. Sahajūtapaccayo.    | 18. Maggapaccayo.      |
| 7. Aññamaññapaccayo.   | 19. Sampayuttapaccayo. |
| 8. Nissayapaccayo.     | 20. Vippayuttapaccayo. |
| 9. Upanissayapaccayo.  | 21. Atthipaccayo.      |
| 10. Purejātapaccayo.   | 22. Natthipaccayo.     |
| 11. Pacchājātapaccayo. | 23. Vigatapaccayo.     |
| 12. Āsevanapaccayo.    | 24. Avigatapaccayo.    |

[Paccayaniddesa.]

## 1.

• *Hetupaccayo* ti hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ hetupaccayena paccayo.<sup>1</sup>

## 2.

*Ārammanapaccayo* ti rūpāyatanāṃ cakkhuviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo. Saddāyatanāṃ sotaviññānadhātuyā

<sup>1</sup> K. adds ti at the end of each paragraph.

. . . gandhāyatanaj ghānaviññānadhātuyā . . . rasāyatanaj jivhāviññānadhātuyā . . . phoṭṭhabbāyatanaj kāya-viññānadhātuyā ; taj-sampayuttakānañ ca dhammānañ ārammaṇapaccayena paccayo.

Rūpāyatanaj [cakkhūdhātuyā] . . . saddāyatanaj . . . gandhāyatanaj . . . rasāyatanaj . . . phoṭṭhabbāyatanaj . . . sabbe dhammā manodhātuyā taj-sampayuttakānañ ca dhammānañ ārammaṇapaccayena paccayo.

Yaj yaj dhammaj ārabha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesaj tesaj dhammānañ ārammaṇapaccayena paccayo.

## 3.

*Adhipatipaccayo* ti chandādhīpati chandasampayuttakānañ dhammānañ taj-samuṭṭhānañ ca rūpānañ adhipaccayena paccayo. Viriyādhīpati viriyasampayuttakānañ . . . cittādhīpati cittasampayuttakānañ . . . vīmaṇsādhīpati vīmaṇsasampayuttakānañ dhammānañ taj-samuṭṭhānañ ca rūpānañ adhipaccayena paccayo.

Yaj yaj dhammaj garuṇ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaj tesaj dhammānañ adhipatipaccayena paccayo.

## 4.

*Anantarapaccayo* ti cakkhūviññānadhātu taj-sampayuttakā ca dhammā manodhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo. Manodhātu taj-sampayuttakā ca dhammā manoviññānadhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo. Sotaviññānadhātu . . . ghānaviññānadhātu . . . jivhāviññānadhātu . . . kāyaviññānadhātu taj-sampayuttakā ca dhammā manodhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo. Manodhātu taj-sampayuttakā ca dhammā manoviññānadhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo.

Purimā<sup>1</sup> purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā avyākatā dhammā pacchimānaṃ pacchimānaṃ avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā ye ye dhammā uppajjanti, te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo.

5.

*The cases where samanantarapaccayo obtains are the same as in 4.*

Yesāṃ yesāṃ dhammānaṃ samanantarā ye ye . . . (as in 4) dhammānaṃ samanantarapaccayena paccayo.

6.

*Sahajātapaccayo* ti cattāro khandhā arūpino aññamaññaṃ saha-jātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññaṃ saha-jātapaccayena paccayo. Citta-cetasikā dhammā citta-samutthānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ saha-jātapaccayena paccayo. Rūpino dhammā arūpīnaṃ dhammānaṃ kañci kālaṃ<sup>2</sup> saha-jāta- . . . , kañci kālaṃ na-saha-jāta-paccayena paccayo.

7.

*Aññamaññapaccayo* ti cattāro khandhā arūpino . . . Cattāro mahābhūtā . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññapaccayena paccayo.

8.

*Nissayapaccayo* ti cattāro khandhā arūpino<sup>3</sup> . . . cattāro mahābhūtā . . . okkantikkhaṇe nāmarūpaṃ aññamaññaṃ

<sup>1</sup> B. pūrimā *alōcayis*.

<sup>2</sup> Br. kiñci kālō.

<sup>3</sup> K. arūpīno.

nissayapaccayena paccayo. Citta-cetasikā dhammā citta-samuṭṭhānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ nissayapaccayena paccayo. . Cakkhāyatanaṃ cakkhaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ . . . Sotāyatanaṃ . . . Ghāṇāyatanaṃ . . . Jivhāyatanaṃ . . . Kāyāyatanaṃ kāyaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāya<sup>1</sup> manodhātu ca manoviññānadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññānadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo.

## 9.

*Upanissayapaccayo* ti purimā purimā kusalā dhammā paccchimānaṃ paccchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā paccchimānaṃ paccchimānaṃ kesañci upanissayapaccayena paccayo<sup>2</sup> . . . paccchimānaṃ avyākatānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā paccchimānaṃ paccchimānaṃ (1) akusalānaṃ . . . (2) akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā avyākatā dhammā avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Puggalo pi upanissayapaccayena paccayo, senāsanaṃ pi upanissayapaccayena paccayo.

## 10.

*Purejātapaccayo*<sup>3</sup> ti cakkhāyatanaṃ cakkhaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Sotāyatanaṃ sotaviññānadhātuyā, ghāṇāyatanaṃ . . . kāyāyatanaṃ kāyaviññānadhātuyā . . . rūpāyatanaṃ cakkhaviññānadhātuyā . . . saddāyatanaṃ sotaviññānadhātuyā . . . phoṭṭhabbayātanaṃ kāyaviññānadhātuyā . . . rūpāyatanaṃ, saddāyatanaṃ . . . phoṭṭhabbayātanaṃ manodhātuyā taṃ-sampayuttakānaṃ ca dham-

<sup>1</sup> On this interesting abstention from the use of *hadaya* *vattitu*, see S. Z. Aung in *Compendium*, p. 278. Cf. *Comy.* below, p. 14.

<sup>2</sup> B. omits this sentence.

<sup>3</sup> B. *pāro* always.

mānaṃ purejātapaccayena paccayo. Yaṃ rūpaṃ nissāya<sup>1</sup> manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ (a) manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, (b) manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ kañci kālaṃ<sup>2</sup> purejāta- . . . , kañci kālaṃ na purejāta-paccayena paccayo.

## 11.

*Pacchājātapaccayo* ti pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

## 12.

*Āsevanapaccayo* ti purimā purimā (a) kusalā dhammā . . . (b) akusalā . . . (c) kiriyāvyākātā dhammā pacchimānaṃ pacchimānaṃ (a) kusalānaṃ . . . (b) akusalānaṃ . . . (c) kiriyāvyākātānaṃ dhammānaṃ āsevanapaccayena paccayo.

## 13.

*Kammapaccayo* ti kusalākusalaṃ kammaṃ vipākānaṃ khaṇḍhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ kammapaccayena paccayo.

## 14.

*Vipākapaccayo* ti vipākā cattāro khaṇḍhā arūpino aññam-aññaṃ vipākapaccayena paccayo.

## 15.

*Āhārapaccayo* ti kabalīkāro<sup>3</sup> āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ āhārapaccayena paccayo.

## 16.

*Indriyapaccayo* ti cakkhundriyaṃ cakkhuviññāṇadhātuyā . . . sotindriyaṃ sotaviññāṇadhātuyā . . . kāyindriyaṃ

<sup>1</sup> See p. 4, n. 1, and p. 6 (21).

<sup>2</sup> B. kiñci kāli.

<sup>3</sup> So S.; K. kavalī; B. kabalīkāro.

kāyaviññānadhātuyā taṇ-sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo. Rūpajivitindriyaṃ kaṭattā-rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṇ-samutṭhānānaṃ ca rūpānaṃ indriyapaccayena paccayo.

17.

*Jhānapaccayo* ti jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṇ-samutṭhānaṃ ca rūpānaṃ jhānapaccayena paccayo.

18.

*Maggapaccayo* ti maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṇ-samutṭhānānaṃ ca rūpānaṃ maggapaccayena paccayo.

19.

*Sampayuttapaccayo* ti cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo.

20.

*Vippayuttapaccayo* ti rūpino dhammā arūpinaṃ dhammānaṃ . . . Arūpino dhammā rūpinaṃ dhammānaṃ vippayuttapaccayena paccayo.

21.

*Atthipaccayo* ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo. Citta-cetasikā dhammā cittasamutṭhānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ atthipaccayena paccayo. Cakkhāyatanaṃ cakkhuviññānadhātuyā . . . kāyayatanaṃ kāyaviññānadhātuyā . . . rūpāyatanaṃ cakkhuviññānadhātuyā . . . phoṭṭhabbāyatanaṃ kāyaviññānadhātuyā taṇ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññānadhātu ca vattanti, taṇ rūpaṃ manodhātuyā ca manoviññānadhātuyā ca taṇ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo.

22.

*Natthipaccayo* ti samanantaraniroddhā citta-cetasikā dhammā paccuppannāna<sup>1</sup> citta-cetasikāna<sup>1</sup> dhammāna<sup>1</sup> natthipaccayena paccayo.

23.

*Vigatapaccayo* ti samanantaravigatā citta-cetasikā dhammā paccuppannāna<sup>1</sup> citta-cetasikāna<sup>1</sup> dhammāna<sup>1</sup> vigatapaccayena paccayo.

24.

*Avigatapaccayo* ti cattāro khandhā arūpino aññamañña<sup>1</sup> . . . Cattāro mahābhūtā aññamañña<sup>1</sup> . . . Okkhantik-  
khaṇe nāmarūpa<sup>1</sup> aññamañña<sup>1</sup> avigatapaccayena paccayo.  
Citta-cetasikā dhammā cittasamutthānāna<sup>1</sup> rūpāna<sup>1</sup> . . .  
Mahābhūtā upādā-rūpāna<sup>1</sup> avigatapaccayena paccayo.  
Cakkhāyatana<sup>1</sup> cakkhaviññānadhātuyā . . . kāyāyatana<sup>1</sup>  
kāyaviññānadhātuyā . . . rūpāyatana<sup>1</sup> cakkhaviññāna-  
dhātuyā . . . phoṭṭhabbāyatana<sup>1</sup> manodhātuyā . . . Ya<sup>1</sup>  
rūpa<sup>1</sup> nissāya manodhātu ca manoviññānadhātu ca vat-  
tanti, ta<sup>1</sup> rūpa<sup>1</sup> manodhātuyā ca manoviññānadhātuyā ca  
ta<sup>1</sup>-sampayuttakāna<sup>1</sup> ca dhammāna<sup>1</sup> avigatapaccayena  
paccayo.<sup>2</sup>

PACCAYAVIBHANGAVĀRO NITTHITO.

<sup>1</sup> B. paṭupp°.

<sup>2</sup> See p. 4, n. 1.

# BUDDHAGHOSA'S COMMENTARY ON THE PAṬṬHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Devātidevo devānaṃ devadānavapūjito  
Desayitvā pakaraṇaṃ Yamakaṃ suddhasayyamo,  
Atthato dhammato ceva gambhīrass' ātha tassa yaṃ  
Anantaraṃ mahā vīro sattamaṃ isisattamo  
Paṭṭhānaṃ nāma nāmena nāmarūpanirodhano  
Desesi atigambhīra-naya-mañḍitadesanaṃ.  
Idāni tassa sampatto yasmā sayvaṇṇanakkamo  
Tasmā naṃ vaṇṇayissāmi; taṃ suṇātha samāhitā ti.

Sammāsambuddhena hi anuloma-paṭṭhāne dvāvisati  
tike nissāya TIKA-PAṬṬHĀNAṃ nāma niddiṭṭhaṃ; sataṃ duke  
nissāya DUKA-PAṬṬHĀNAṃ nāma niddiṭṭhaṃ. Tato paraṃ  
dvāvisati tike gahetvā dukasate pakkhipitvā DUKA-TIKA-  
PAṬṬHĀNAṃ nāma dassesi.<sup>1</sup> Tato paraṃ dukasataṃ gahetvā  
dvāvisatiyā tikesu pakkhipitvā TIKA-DUKA-PAṬṬHĀNAṃ nāma  
dassesi.<sup>1</sup> Tike pana tikesu yeva pakkhipitvā, TIKA-TIKA<sup>2</sup>-  
PAṬṬHĀNAṃ nāma dassesi,<sup>1</sup> duke ca dukesu<sup>3</sup> pakkhipitvā  
DUKA-DUKA<sup>2</sup>-PAṬṬHĀNAṃ dassesi.<sup>4</sup> Evaṃ

*Tikañ ca Paṭṭhānaṃ varay dukuttamaṃ dukay tikañ ceva  
tikay dukañ ca,  
Tikay tikay ceva dukay dukañ ca cha anulomamhi nayā  
sugambhīrā ti.*

Paccanika<sup>5</sup>-paṭṭhāne pi dvāvisati tike nissāya TIKA-  
PAṬṬHĀNAṃ nāma. Dukasataṃ nissāya DUKA-PAṬṬHĀNAṃ  
nāma. Dvāvisati tike dukasate pakkhipitvā DUKA-TIKA-  
PAṬṬHĀNAṃ nāma. Dukasataṃ dvāvisatiyā tikesu pakkhi-  
pitvā TIKA-DUKA-PAṬṬHĀNAṃ nāma. Tike tikesu yeva pak-  
khipitvā TIKA-TIKA-PAṬṬHĀNAṃ nāma. Duke dukesu yeva

<sup>1</sup> Bm. dassitaṃ.

<sup>2</sup> S. omits second tika and duka.

<sup>3</sup> Bm. adds yeva.

<sup>4</sup> Bm. nāma dassitaṃ.

<sup>5</sup> Bm. °niya



pakkhipitvā DUKA-DUKA-PATTHĀNAṆ nāmā ti evaṇ<sup>1</sup> paccanike<sup>2</sup>  
pi chahi nayahi paṭṭhānaṇ niddiṭṭhaṇ. Tena vuttaṇ :

Tikañ ca Paṭṭhānavaraṇ dukuttamaṇ  
Dukaṇ tikañ<sup>3</sup> ceva tikaṇ dukañ ca,  
Tikaṇ tikañ ceva dukaṇ dukañ ca,  
Cha paccaniyamhi<sup>4</sup> nayā sugambhīrā ti.

Tato paraṇ anuloma-paccaniyesu<sup>5</sup> pi eten' eva upāyena  
cha nayā dassitā. Ten' āha :

Tikañ ca Paṭṭhānaṇ varaṇ dukuttamaṇ,  
Dukaṇ tikañ ceva tikaṇ dukañ ca,  
Tikaṇ tikañ ceva dukaṇ dukañ ca,  
Cha anulomapaccaniyamhi nayā sugambhīrā ti.

Tad-anantaraṇ paccaniyanulomamhi ete yeva chahi  
nayehi niddiṭṭhaṇ. Ten' āha :

Tikañ ca Paṭṭhānavaraṇ dukuttamaṇ,  
Dukaṇ tikañ ceva tikaṇ dukañ ca;  
Tikaṇ tikañ ceva dukaṇ dukañ ca  
Cha paccaniyānulomamhi nayā sugambhīrā ti.

Evaṇ anulome cha paṭṭhānāni paccanike<sup>7</sup> cha anuloma-  
paccanike cha paccanikānulome cha paṭṭhānāni ti idaṇ  
catuvisati samantapaṭṭhāna-samodhānaṇ PATTHĀNA-MAHĀ-  
PAKARAṆAṆ nāmā ti hi vuttaṇ.

Tattha yesaṇ catuvisatiyā samantapaṭṭhānānaṇ samo-  
dhānavasena taṇ<sup>6</sup> catuvisati samantapaṭṭhāna-samo-  
dhānaṇ PATTHĀNAMAHĀPAKARAṆAṆ namā ti vuttaṇ, tesañ ceva  
imassa ca pakaraṇassa nām' attho tāva evaṇ veditabbo.

Ken' atthēna paṭṭhānaṇ ti?

Nānappakārapaccayatthēna. Pakāro hi nānappakārat-  
thaṇ dīpeti.

Thāna-saddo paccayatthaṇ. Thānaṭhānakusalatā ti  
ādisu hi paccayo thānaṇ ti vutto. Iti nānappakārakānaṇ<sup>7</sup>  
paccayānaṇ vasena desitattā imesu catuvisatiyā paṭṭhānesu

<sup>1</sup> S. omits.

<sup>2</sup> Bm. °nye throughout.

<sup>3</sup> Bm. dukatikañ, and so throughout. S. tikaṇ, and so throughout.

<sup>4</sup> S. °yam pi, and so throughout.

<sup>5</sup> B. °yesu.

<sup>6</sup> Bm. vasen' etaṇ.

<sup>7</sup> Bm. °kārānaṇ.

ekekaj patthānaṃ nāma. Imesaṃ pana patthānaṃ samūhato sabbaj<sup>1</sup> p' etaj pakaraṇaj patthānaṃ ti veditabbaj.

Aparo nayo : ken' atthena patthānaṃ ti? Vibhajjanatthēna. Paññāpanā-patthapanā-vivaraṇā-vibhajjanā-uttānīkamman ti āgatatthānasmiṃ hi vibhajjanaj<sup>2</sup> patthānaṃ paññāyati. Iti kusalādinaj dhammānaṃ hetupaccayādivasena vibhattattā imesu catuvīsatiyā patthānesu<sup>3</sup> ekekaj patthānaṃ nāma. Imesaṃ pana patthānaṃ samūhato sabbaj p' etaj pakaraṇaj patthānaṃ nāma ti veditabbaj.

Aparo nayo : ken' atthena patthānaṃ ti? Patthitattthēna, gamanatthēnā ti attho. Gotthāpatthitagāvo ti āgatatthānasmiṃ hi yena patthānena patthitagāvo ti vutto, taj atthato gamanaṃ hoti. Iti nātivitthāritanayesu DHAMMASANGAṆI ādisu anissangagamanassa sabbāññutaññāpassa hetupaccayādibhedabhinnesu kusalādisu vitthāritanayalābhato nissangavasena pavattagamanatī<sup>4</sup> imesu catuvīsatiyā patthānesu<sup>5</sup> ekekaj patthānaṃ nāma. Imesaṃ pana patthānaṃ samūhato sabbaj p' etaj pakaraṇaj patthānaṃ nāma ti veditabbaj.

Tattha anulomamhi tāva paṭhamaj tikavasena desitattā Tika-patthānaṃ nāma. Tassa padacchedo tikānaṃ patthānaṃ ettha atthi ti tika-patthānaṃ. Tikānaṃ nānappakārakā paccayā etissā desanāya atthi ti attho. Dufiya-vikappe pi tikānaṃ patthānaṃ te va tika-patthānaṃ. Hetupaccayādivasena tikānaṃ vibhajantā ti attho. Tatiyavikappe hetupaccayādibhedabhinnaṭāyalāddhavitthārā tikā yeva patthānaṃ tika-patthānaṃ. Sabbāññutaññāpassa nissangagamanabhūmi ti attho. Duka-patthānādisu pi es' eva nayo.

Evaj anulome cha patthānāni viditvā paccanīyādisu pi iminā vupāyena veditabbāni. Yasnā pan' etāni anulome paccanīye anulomapaccanīye paccanīyānulome, te samanta cha-cha hutvā catuvīsati honti, tasnā catuvīsati samanta-patthānāni ti vuccanti. Iti imesaṃ catuvīsatiyā khuddaka-patthāna-sankhātānaṃ samanta-patthānaṃ samodhāna-

<sup>1</sup> Bm. sabbam.

<sup>2</sup> Bm. vibhajjanatthēna.

<sup>3</sup> S. omīta.

<sup>4</sup> S. °natī.

<sup>5</sup> S. omīta.

vasen' etaṃ catuvīsati samantapaṭṭhāna-samodhānaṃ Paṭṭhāna-Mahāpakaraṇaṃ nāma.

Taṃ paṇ' etaṃ ye tikādayo nissāya niddiṭṭhattā tika-paṭṭhānaṃ, dukapaṭṭhānaṃ . . . pe . . . duka-duka-paṭṭhānaṃ te vuttaṃ, te anāmasitvā yesaṃ paccayānaṃ vasena te tikādayo vibhattā, te paccaye dassetuṃ ādito tāv' assa MĀTIKĀ-NIKKHEPAVĀRO nāma vutto.

[Paccayavibhangavāravaṇṇanā.]

PACCAYAVIBHANGAVĀRO ti pi tass' eva nāmaṃ. So uddesa-niddesato duvidho.

I.

[Uddesavāravaṇṇanā.]

Tassa hetupaccayo . . . pe . . . arigatapaccayo ti ayaṃ uddeso.

Tattha hetu ca so paccayo cā ti HETUPACCAYO. Hetu hutvā paccayo; hetubhāvena paccayo ti vuttaṃ hoti.

Ārammaṇapaccayādisu pi es' eva nayo.

1.

Tattha hetū ti<sup>1</sup> vacanāvayaṃ vakāraṇamūlānaṃ etaṃ adhi-vacanaṃ. Paṭiññā hetū ti ādisu hi loke vacanāvayaṃ hetū ti vuccati. Sāsane pana: ye dhammā hetuppabhavā ti ādisu kāraṇaṃ.

Tayo kusalā<sup>2</sup> hetū; tayo akusalā<sup>2</sup> hetū ti ādisu mūlaṃ hetū ti vuccati. Taṃ idh' eva<sup>3</sup> adhippetāṃ.

Paccayo ti ettha pana ayaṃ vacanatto: paṭicca etasmi etī ti paccayo; apacca<sup>4</sup>-kkhāyanaṃ vattati ti attho. Yo hi dhammo yaṃ dhammaṃ apacca<sup>4</sup>-kkhāya tiṭṭhati vā uppaj-jati vā, so tassa paccayo ti vuttaṃ hoti.

Lakkhaṇato pana upakāra<sup>5</sup>-lakkhaṇo paccayo. So hi dhammo yassa dhammassa ṭhitiyā vā uppattiyā vā upakā-rako hoti, so tassa paccayo ti vuccati. Paccayo hetu kāraṇaṃ nidānaṃ sambhavo pabhavo ti ādi<sup>6</sup> atthato ekaṃ,

<sup>1</sup> Above, p. 1.

<sup>2</sup> Bm. *invert* order. Dhs. § 1058.

<sup>3</sup> Bm. idha adhippetāṃ.

<sup>4</sup> Bm. appacca°.

<sup>5</sup> Bm. *adds* ka.

<sup>6</sup> Bm. omits ādi.

vyañjanato nānaṃ. Iti mūlatṭhena hetu, upakāratṭhena paccayo ti sankhepato: mūlatṭhena upakārako dhammo hetupaccayo. So hi,<sup>1</sup> sāli-ādināṃ sāli-bijādini viya, manippabhādinaṃ viya ca, manivapaṇḍayo kusalādināṃ kusalādi-bhāvasādhako ti ācariyānaṃ adhippāyo.

Evay sante pana taṃ-samutṭhāna-rūpassa hetupaccayatā na sampajjati. Na hi so tesāṃ kusalādiabhāvaṃ sādhati; na ca paccayo na hoti. Vuttaṃ h' etaṃ<sup>2</sup>: hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo ti.<sup>3</sup> Ahetukacittānaṃ ca vinā etena avyākatabhāvo siddho; sahetukānaṃ pi ca yoniso manasikārādi-paṭibaddho kusalādiabhāvo, na sampayuttahetu-paṭibaddho. Yadi ca sampayuttahetu sabbhāvato va kusalādiabhāvo siyā taṃ<sup>4</sup>-sampayuttesu hetu paṭibaddho<sup>5</sup>; alobho kusalo vā siyā avyākato vā. Yasmaṃ pana ubhayathā pi hoti, tasmā yathā sampayuttesu, evaṃ hetusu pi kusalādītā pariyesitabbā. Kusalādiabhāva-sādhana vasena pana hetūnaṃ mūlatṭhaṃ agahetvā suppatitṭhitabhāva-sādhana vasena gayhamānena kiñci virujjhati. Laddha hetupaccayā hi dhammā, virūḷhamulā viya pādapā thirā honti suppatitṭhitā, ahetukā,<sup>6</sup> tilabijādika<sup>7</sup> sevālā viya, na suppatitṭhitā. Iti mūlatṭhena<sup>8</sup> upakārako ti suppatitṭhitabhāva-sādhana na upakārako dhammo hetupaccayo ti veditabbo.

## 2.

Tato paresu ārammaṇabhāvena<sup>9</sup> upakārako dhammo āRAMMAṆAPACCAYO. So rūpāyatanaṃ cakkhurūpādhātuyā ti ārabhitvā pi yaṃ yaṃ dhammaṃ ārabhā, ye ye dhammā uppaṇṇanti citta-cetasikā dhammā, te te dhammā tesu tesu dhammānaṃ ārammaṇapaccayena paccayo ti<sup>10</sup> osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso daṇḍaṃ vā rajjuṃ vā ālambitvā va utṭhahati ceva tiṭṭhati ca, evaṃ citta-cetasikā dhammā rūpādim ārammaṇaṃ ārabbh' eva

<sup>1</sup> S. omits.<sup>2</sup> B. c'etaṃ.<sup>3</sup> Above, p. 1.<sup>4</sup> S. omits.<sup>5</sup> Bm. hetu baddho.<sup>6</sup> Bm. inserta pana.<sup>7</sup> Bm. °bijādika sovalā.<sup>8</sup> S. °thenupa°.<sup>9</sup> Bm. °vasena.<sup>10</sup> Above, p. 2.

uppajjanti ceva tiṭṭhanti ca, tasmā sabbe pi cittacetasikānaṃ dhammānaṃ ārammaṇabhūtā dhammā ārammaṇapaccayo ti veditabbo.

## 3.

Jetṭhakatṭhena<sup>1</sup> upakārako dhammo ADHIPATIPACCAYO. So saha-jātārammaṇavasena duvidho. Tattha chandādhīpati chandasampayuttakānaṃ dhammānaṃ tay-samuṭṭhānānaṃ ca rūpānaṃ adhipatipaccayena paccayo ti ādi-vacanato chanda-viriya<sup>2</sup>-citta-vīmaṇsāsankhātā cattāro dhammā saha-jātā-dhipatipaccayo ti<sup>3</sup> veditabbā, no ca kho ekato. Yadā hi chandaṃ dhuraṃ chandaṃ<sup>4</sup> jetṭhakaṃ katvā cittaṃ pavattati, tadā chando va adhipati, na itare. Es' eva<sup>5</sup> nayo sesesu pi. Yaṃ pana dhammaṃ garukatvā<sup>6</sup> arūpadhammā pavattanti,<sup>7</sup> so nesāṃ ārammaṇādhipati. Tena vuttaṃ: yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti citta-cetasika dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ adhipati-paccayena paccayo ti.<sup>8</sup>

## 4.

Anantarabhāvena upakārako dhammo ANANTARAPACCAYO. Samanantarabhāvena upakārako dhammo SAMANANTARAPACCAYO. Idaṃ paccayadvayaṃ bahudhā papañcayanti. Ayaṃ pan' ettha sāro: yo h' esa cakkhuvīññāpānanantarā manodhātu, manodhātu-anantarā manovīññāpadhātu ti ādi citta-niyamo, so yasmā purima-purima<sup>9</sup>-cittavasen' eva ijjhati, na aññāthā, tasmā attano attano anantaraṃ arūpassa cittuppadassa uppādanasamattho va dhammo anantarapaccayo. Ten' ev' āha: anantarapaccayo ti cakkhuvīññāpadhātu tay-sampayuttaka ca dhammā manodhātuyā tay-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo ti<sup>8</sup> ādi.

## 5.

Yo anantara paccayo, sveva ca SAMANANTARAPACCAYO. Vyañjanamattam eva h' ettha nānaṃ, upacaya-santati-ādisu

<sup>1</sup> S. "thenupa".<sup>2</sup> B. viriya.<sup>3</sup> S. "jātādi paccayo ti.<sup>4</sup> Bm. omits.<sup>5</sup> Bm. Eṣa nayo.<sup>6</sup> Bm. garuṃ.<sup>7</sup> S. vattanti.<sup>8</sup> Above, p. 2.<sup>9</sup> Bm. omits second purima.

viya adhivacana-nirutti dukādisu viya ca. Atthato pana nānaṃ natthi. Yam pi addhānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo ti ācariyānaṃ matay, taṃ nirodhā vuttahantassa nevasaññā-nāsaññāyutanaku-salaṃ phalasamāpattiya samanantarapaccayena paccayo ti ādihi virujjhati. Yam pi tattha vadanti dhammānaṃ samuttāpana-samatthata na parihāyati, bhāvanābalena pana vāritattā dhammā samanantarāṃ nupparijanti ti, tam pi kālānantarāya<sup>1</sup> abhāvaṃ eva sādheti. Bhāvanābalena hi tattha kālānantaratā natthi ti. Mayam pi etad eva vadāma. Yasmā ca kālānantaratā natthi, tasmā samanantarapaccayatā na yujjati. Kālānantaratāya hi tesāṃ samanantarapaccayo hotū ti laddhi, tasmā abhinivesanaṃ<sup>2</sup> akatvā vyañjanamattato v'ettha nānākaraṇaṃ paccetabbaṃ, na atthato. Kathaṃ? Natthi etesaṃ anantaṃ ti hi anantarā. Saṃtānābhāvato suttu anantarā ti samanantarā.

## 6.

Uppajjamāno saha uppajjamānabhāvena<sup>3</sup> upakūṛako dhammo SAHAJĀTAPACCAYO, pakāsassa padipo viya. So arūpakkhandhādivasena chabbidho hoti. Yath' āha: cattāro khandhā arūpino aññamaññaṃ sahaajāta-paccayena paccayo; cattāro mahābhūtā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ,<sup>4</sup> citta-ectasikā dhammā cittasamuttāhānaṃ rūpānaṃ,<sup>4</sup> mahābhūtā upādārūpānaṃ, rūpino dhammā arūpīnaṃ dhammānaṃ kañci<sup>5</sup> kālaṃ sahaajāta-paccayena paccayo, kañci<sup>5</sup> kālaṃ na sahaajātapaccayena paccayo ti<sup>6</sup> idaṃ hadayaavatthum eva sandhāya vuttaṃ.

## 7.

Aññamaññaṃ uppādanupatthambhana bhāvena upakūṛako dhammo AÑÑAMAÑÑA-PACCAYO aññamaññaupatthambhaṃ ti idaṃ vuttaṃ. So arūpakkhandhādivasena tividho hoti. Yath' āha: cattāro khandhā arūpino aññamaññapaccayena paccayo; cattāro mahābhūtā; ... okkantikkhaṇe nāmarūpaṃ aññamañña-paccayena paccayo ti.<sup>6</sup>

<sup>1</sup> Bm. antaratāya.<sup>2</sup> Bm. saṃ for sanay.<sup>3</sup> S. °bhāva.<sup>4</sup> Bm. adds . . . pa. . .<sup>5</sup> Bm. kiñci.<sup>6</sup> Above, p. 3.

## 8.

Adhitthānākārena nissayākārena ca upakārako dhammo NISSAYAPACCAYO tarucittakammādīnaṃ pathavīpatādayo viya. So cattāro khandhā arūpino aññamaññaṃ nissaya-paccayena paccayo ti evaṃ sahaajāte vuttanayen' eva veditabbo. Chattho pan' ettha koṭṭhāso : cakkhāyatanaṃ cakkhaviññānadhātuyā, sota-ghāna-jivhā-kāyāyatanaṃ kāyaviññānadhātuyā tay-sampayuttakānañ ca dhammānaṃ nissaya-paccayena paccayo. Yaṃ rūpaṃ nissaya manodhātu ca manoviññānadhātu ca vattanti, tay rūpaṃ manodhātuyā ca manoviññānadhātuyā ca tay-sampayuttakānañ ca dhammānaṃ nissayapaccayena paccayo ti<sup>1</sup> evaṃ vibhatto.

## 9.

UPANISSAYA-PACCAYO ti ettha<sup>2</sup> pana ayaṃ tāva vacanatto : tad-adhīnavuttatāya<sup>3</sup> attano phalena nissito, na paṭikkhitto ti nissayo. Yathā pana bhuso āyāso upāyāso, evaṃ bhuso nissayo upanissayo. Balavakāraṇass' etaṃ adhvacaṇaṃ. Tasmā balavakāraṇabhāvena upakārako dhammo upanissaya-paccayo ti veditabbo.

So ārammaṇūpanissayo anantarūpanissayo pakatūpanissayo ti tividho hoti.

Tattha : dānaṃ datvā sīlay samādiyitrā uposathakammaṃ katvā tay garuṃ katvā paccavekkhati, pubbe sūciṇṇāni garuṃ katvā paccavekkhati, jhānā vuṭṭhahitrā jhānaṃ garuṃ katvā paccavekkhati, sekhā<sup>4</sup> gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti, sekhā maggā vuṭṭhahitrā maggaṃ garuṃ katvā paccavekkhanti ti<sup>5</sup> evaṃ ādinā nayena ārammaṇūpanissayo tāva ārammaṇādhīpatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ ārammaṇaṃ garuṃ katvā citta-cetasikā uppajjanti, tay niyamato tesā ārammaṇe subalavārammaṇaṃ hoti. Iti garukātabbatṭhena<sup>6</sup> ārammaṇādhīpati, balava-

<sup>1</sup> Above, p. 8 f.<sup>2</sup> Bm. idha.<sup>3</sup> Bm. vuttitāya.<sup>4</sup> Bm. sekkhā throughout.<sup>5</sup> Pt. ii., Kusalattika, Pañhavāra, 9.<sup>6</sup> Bm. garukātabbamattatṭhena.

kāraṇatthena ārammaṇūpanissayo ti evaṃ otesaṃ nānatthan veditabbāṃ.

Anantarūpanissayo pi purimā purimā kusalā khandhā<sup>1</sup> pacchimānaṃ pacchimānaṃ kusalanāṃ khandhānaṃ upanissaya-paccayaena paccayo ti ādinā nayena anantarapaccayaena saddhiṃ nānatthaṃ akatvā<sup>2</sup> vibhatto. Mātikānikkhepena pūna nesāṃ cakkhuvīññāṇadhātūnaṃ sampayuttakā ca dhammā manodhātūyā taṃ sampayuttakānaṃ ca dhammānaṃ anantarapaccayaena paccayo ti ādinā nayena anantarassa ca purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalanāṃ dhammānaṃ upanissaya-paccayaena paccayo ti ādinā nayena upanissayassa ca āgatattā nikkhepaviseso atthi. So pi atthato ekibhāvam eva gacchati. Evaṃ sante pi attano attano anantarāṃ anurūpassa cittuppadassa pavattanasamattatāya anantaratā purimacittassa pacchimacittuppadane balavatīya<sup>3</sup> anantarūpanissayatā<sup>4</sup> veditabbā. Yathā hi hetu-paccayādisu kiñci dhammaṃ vinā pi cittaṃ uppajjati, na evaṃ anantaracittaṃ<sup>5</sup> vinā cittaṃ uppatti nāma atthi. Tasmā balavapaccayo hoti. Iti attano attano anantarāṃ anurūpacittuppadavaseṇa anantarapaccayo. Balavakāraṇa-vaseṇa anantarūpanissayo ti evaṃ otesaṃ nānatthaṃ veditabbāṃ.

Pakatūpanissayo pana pakato upanissayo pakatūpanissayo. Pakato nāma attano santāne uppadito vā saddhāsīlādi upasevito vā utu-bhojanādi pakatīyā yeva vā upanissayo pakatūpanissayo; ārammaṇūnantaro hi amisso<sup>6</sup> ti attho. Tassa pakatūpanissayassa<sup>7</sup> saddhaṃ upanissaya dānaṃ deti, sīlaṃ samādiyati, uposathakāṇaṃ karoti, ihānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññāṃ uppādeti, samāpattiṃ uppādeti, sīlaṃ, sutaṃ, cāgaṃ, paññāṃ upanissaya dānaṃ deti . . . pe . . .

Samāpattiṃ uppādeti, saddhā, sīlaṃ, sutaṃ, cāgaṃ, paññā,<sup>8</sup> saddhāya sīlassa sutassa cāgassa paññāya upanissaya pacc-

<sup>1</sup> S. kusalekkh°. B. inserts \*. (K.B.) dhammā, -ānaṃ for khandhā, -ānaṃ. Cf. above, p. 4.

<sup>2</sup> Bm. adds va.

<sup>3</sup> S. anantarāṃ.

<sup>4</sup> S. paññāya.

<sup>5</sup> S. balavatī.

Bm. asamisso.

<sup>6</sup> B. °nissata.

<sup>7</sup> Bm. yo.



yena paccayo ti<sup>1</sup> ādinā nayena anekappakārako pabhedo veditabbo. Iti ime saddhādayo pakatattā ceva balavakāraṇatthena upanissayā cā ti pakatūpanissayo ti.

## 10.

Paṭhamataray uppajjitvā vattamānabhāvena upakārako dhammo PUREJĀTAPACCAYO. So pañcadvāre vatthāramanahadayavattu-vasena ekādasavidho hoti. Yath' āha : cakkhāyatanay cakkluvīññānadhātuyā tay-sampayuttakānañ ca dhammānāy purejātapaccayena paccayo. Sota-ghāna<sup>2</sup>-jivhā-kāyāyatanay, rūpāyatanay sadda-gandha-rasa-phoṭṭhabbāyatanay,<sup>3</sup> kāyaviññānadhātuyā tay-sampayuttakānañ ca dhammānāy purejātapaccayena paccayo.<sup>4</sup> Yay rūpañ nis-sāya manodhātu ca manoviññānadhātu ca vattanti, tay rūpañ manodhātuyā tay-sampayuttakānañ ca dhammānāy purejāta-paccayena paccayo. Manoviññānadhātuyā tay-sampayuttakānañ ca dhammānāy kañci<sup>5</sup> kālaṇ<sup>6</sup> purejāta-paccayena paccayo,<sup>4</sup> kañci kālay na purejātapaccayena paccayo.<sup>7</sup>

## 11.

Purejātānāy rūpadhammānāy upatthambhakatthena<sup>8</sup> upakārako arūpadhammo PACCHĀJĀTA-PACCAYO, gijjhapotaka-<sup>9</sup>sarirānāy āharāsā cetanā viya. Tena vuttay : pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.<sup>10</sup>

## 12.

Āsevanatthena anantarānāy guṇabalavabhāvāya<sup>11</sup> upakārako dhammo ĀSEVANA-PACCAYO ganthādisu purima-purimābhiyogo viya. So kusalākusala-kiriya-javana-vasena tividho hoti. Yath' āha : purimā purimā kusalā dhammā pacchimānāy pacchimānāy kusalānāy dhammānāy āsevana-paccayena paccayo. Purimā purimā akusalā . . . pe . . .

<sup>1</sup> Pt. II., Kusalattika Pañhavāra, 9.

<sup>3</sup> S. potthabb°.

<sup>6</sup> S. kāle.

<sup>9</sup> S. °pota°.

<sup>4</sup> S. omits.

<sup>7</sup> Above, p. 4.

<sup>10</sup> Above, p. 5.

<sup>2</sup> S. ghāna- throughout.

<sup>5</sup> Bm. kiñci kālay.

<sup>8</sup> S. °kattena.

<sup>11</sup> B. paṇṇa°.

kiriya-aryākātānaṃ dhammānaṃ āseranapaccayena paccayo ti.<sup>1</sup>

13.

Cittapayogasankhātena kiriyaḥbhāvena upakārako dhammo KAMMAPACCAYO. So nānākhanikāya ceva kusalākusala-cetanāya saha-jātāya ca sabbāya pi<sup>1</sup> cetanāya vasena duvidho hoti. Yath' āha: kusalākusalākamman vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammappaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ tay-samuṭṭhānānaṃ ca rūpānaṃ kammappaccayena paccayo ti.<sup>1</sup>

14.

Nirussāhasantabhāvena nirussāhasantabhāvāya upakārako vipākadhammo VIPĀKAPACCAYO. So pavatte citta-samuṭṭhānānaṃ paṭisandhiyaṃ kaṭattā ca rūpānaṃ sabbattha ca sampayuttadhammānaṃ vipāka<sup>2</sup>-paccayo hoti. Yath' āha: vipākavyākato eko khandho tiṇṇaṃ khandhānaṃ cittasamuṭṭhānānaṃ ca rūpānaṃ vipākappaccayena paccayo . . . pe . . . Paṭisandhikkhaṇe vipākavyākato eko khandho . . . pe . . .<sup>3</sup> dve khandhā dvinnāṃ khandhānaṃ kaṭattā ca rūpānaṃ vipākappaccayena paccayo. Khandhā ratthussa vipākappaccayena paccayo ti.<sup>4</sup>

15.

Rūpārūpānaṃ upatthambhakatṭhena<sup>5</sup> upakārakā cattāro āhārā ĀHĀRAPACCAYO. Yath' āha: Kābalinkāro āhāro imassa kāyassa āhārappaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ tay-samuṭṭhānānaṃ ca rūpānaṃ āhārappaccayena paccayo ti.<sup>1</sup> Pañhavāre<sup>6</sup> pana paṭisandhikkhaṇe vipākavyākata āhārasampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārappaccayena paccayo ti pi vuttan.

16.

Adhipatiyatṭhena upakārakā itthindriya - purisindriya-vajjā vīsatiindriyā INDRİYAPACCAYO. Tattha ekkhundriyā-

<sup>1</sup> Above, p. 5.<sup>2</sup> Bm. omits.<sup>3</sup> S. inserts tayo khandhā.<sup>4</sup> Pañhavāra.<sup>5</sup> S. °kattena.<sup>6</sup> B. Pañhavāre throughout.

dayo arūpadhammānaṃ yeva sesā rūpā rūpānaṃ paccayaṃ honti. Yath' āha: *cakkhundriyaṃ cakkhuvinnāṇādhātuya . . . sota-, ghāna-, jivhā-, kāyindriyaṃ kāyavinnāṇādhātuya taṃ - sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃ - samuṭṭhanānaṃ ca rūpānaṃ indriyapaccayena paccayo ti.*<sup>1</sup> Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyākātā indriyā sampayuttakānaṃ dhammānaṃ kaṭattā ca rūpānaṃ indriyapaccayena paccayo ti pi vuttaṃ.*

17.

Upanijjhāyanatṭhena upakāraṇāni ṭhapetvā dvi<sup>2</sup>-pañca-viññāpesu sukha-dukkhavedanā-dvayaṃ sabbāni pi kusalā-dibhedāni satta jhānaṅgāni JHĀNAPACCAYO. Yath' āha: *jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃ - samuṭṭhanānaṃ ca rūpānaṃ jhānapaccayena paccayo ti.*<sup>3</sup> Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyākātāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhānapaccayena paccayo ti pi vuttaṃ.*

18.

Yato tato vā niyyānatṭhena upakāraṇāni kusalā-dibhedāni dvādasa maggaṅgāni MAGGAPACCAYO. Yath' āha: *maggāni maggasampayuttakānaṃ dhammānaṃ taṃ - samuṭṭhanānaṃ ca rūpānaṃ maggapaccayena paccayo ti.*<sup>3</sup> Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyākātāni maggaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo ti pi . . . vuttaṃ. Na*<sup>4</sup> *ete pana dve pi jhāna-maggapaccayā yathāsankhyaṃ dvi-pañca-viññāṇāhetuka-cittesu*<sup>5</sup> *labbhanti ti veditabbā.*

19.

Ekavatthuka - ekārammaṇa - ekuppāda - ekanirodha - sankhātena sampayuttabhāvena upakāraṇā arūpadhammā sam-

<sup>1</sup> Above, p. 5 f.<sup>2</sup> Bm. dve.<sup>3</sup> Above, p. 6.<sup>4</sup> S. omits na.<sup>5</sup> S. inserts na.

PAYUTTAPACCAYO. Yath' āha: cattāro khandhā arūpino añña-  
maññaṃ sampayuttapaccayena paccayo ti.

20.

Ekavatthukādi<sup>1</sup> - bhāvānupagamena upakārakā rūpino  
dhammā arūpīnaṃ dhammānaṃ,<sup>2</sup> arūpino pi<sup>2</sup> dhammā  
rūpīnaṃ VIPPAYUTTAPACCAYENA PACCAYO. So saha-jāta-pacchā-  
jāta-purejāta-vasena tividho hoti. Vuttaṃ h' ettha: saha-jātā  
kusalā khandhā cittasamutṭhānānaṃ rūpānaṃ vippayuttapacca-  
yena paccayo. Pacchājāta-kusalā khandhā purejātassa imassa  
kāyassa vippayuttapaccayena paccayo. Ayyākatapadassa pana  
saha-jāta-vibhange: paṭisandhikkhaṇe vipākāryākātā kha-  
ndhā kaṭattā rūpānaṃ vippayuttapaccayenā paccayo. Khandhā  
vatthussa, vatthu khandhānaṃ vippayuttapaccayena paccayo<sup>2</sup>  
ti pi<sup>2</sup> vuttaṃ. Purejātaṃ pana cakkhundriyādivatthu-  
vasena va veditabbāṃ. Yath' āha: purejātaṃ cakkhāyatanāṃ  
cakkhurivīññāṇassa . . . pe . . . kāyāyatanāṃ kāyavivīññāṇassa  
vippayuttapaccayena paccayo. Vatthu vipākāryākatānaṃ  
[khandhānaṃ<sup>2</sup>] kiriyāryākatānaṃ khandhānaṃ, vatthu<sup>3</sup>  
kusalānaṃ khandhānaṃ, vatthu<sup>3</sup> akusalānaṃ khandhānaṃ  
vippayuttapaccayena paccayo ti.<sup>2</sup>

21.

Paccuppannalakkhaṇena atthibhāvena tādisass' eva  
dhammassa upatthambhakaṭṭhena<sup>4</sup> upakārako dhammo  
ATTHIPACCAYO. Tassa arūpakkhanda-mahābhūta-nāma-  
rūpa-cittacetāsika-mahābhūta'-āyatana-vatthuvaseṇa satta-  
dhā mātikā nikkhattā. Yath' āha: cattāro khandhā arūpino  
aññamaññaṃ atthipaccayena paccayo. Cattāro mahābhūta,  
okkāntikkhaṇe nāmarūpaṃ aññamaññaṃ, cittacetāsikā dhammā  
citta-samutṭhānānaṃ rūpānaṃ, mahābhūta upādārūpānaṃ,  
cakkhāyatanāṃ cakkhurivīññāṇadhātuyā . . . pe . . . phoṭṭhabbā-  
yatanāṃ kāyavivīññāṇadhātuyā taṃ sampayuttakānaṃ ca dham-  
mānaṃ atthipaccayena paccayo. Rūpāyatanāṃ . . . pe . . .  
phoṭṭhabbāyatanāṃ manodhātuyā taṃ sampayuttakānaṃ ca

<sup>1</sup> S. omits ādi.<sup>2</sup> S. vatthuy.<sup>3</sup> Bm. omits. See Paṇḍavāra.<sup>4</sup> S. "kattena.

*dhammānaṃ atthipaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo ti. Pañhavāre pana, sahaajātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriyaṃ ti pi nikkhipitvā, sahaajāte tāva: cko khandho tiṇṇaṃ khandhānaṃ citta-samuṭṭhānānaṃ ca rūpānaṃ atthipaccayena paccayo ti ādinā nayena niddeso kato; purejāte purejātānaṃ cakkhādīnaṃ vasena niddeso kato; pacchājāte purejātassa imassa kāyassa pacchājātānaṃ citta-cetasikānaṃ paccayavasena niddeso kato; āhārindriyesu pana kabaḷinkāro<sup>1</sup> āhāro imassa kāyassa atthipaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ atthipaccayena paccayo ti evaṃ niddeso kato ti.*

22.

Attano anantaṃ upajjamānānaṃ arūpadhammānaṃ pavatti okāsassa dānena<sup>2</sup> upakārakā samanantaraniruddhā arūpadhammā NATTHIPACCAYO. Yath' āha: samanantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ<sup>3</sup> citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo ti.<sup>4</sup>

23.

Te eva vigatabbhāvena upakārakattā VIGATAPACCAYO. Yath' āha: samanantaravigatā citta-cetasikā dhammā paccuppannānaṃ<sup>3</sup> citta-cetasikānaṃ dhammānaṃ vigatapaccayena paccayo ti.

24.

Atthipaccāya-dhammā eva avigatabbhāvena upakārakattā AVIGATAPACCAYO ti veditabbā. Desanāvilāsena pana tathā vinetabba-veneyyavasena vā ayaṃ duko vutto sahetuka-dukaṃ vatvā pi hetusampayuttaduko viyā ti.

Imesu pana catuvīsatiyā paccayesu asammohatthaṃ:

Dhammato kālato ceva nānappakārabhedato,

Paccayuppannato ceva viññātabbo vinicchayo.

Tattha dhammato ti imesu hi paccayesu sahetupaccayo<sup>5</sup>

<sup>1</sup> Bm. kabali°.

<sup>2</sup> S. okāsādānena.

<sup>3</sup> Bm. paṭuppannānaṃ.

<sup>4</sup> Above, p. 7.

<sup>5</sup> Bm. omits sa.

tāva nāmarūpadhammesu nāmadhamm' ekadeso. Ārammaṇapaccayo saddhiṃ paññattiyā ca 'abbhāvena sabbe pi nāmarūpadhammā. Adhipatipaccaye saha-jātādhipati nāmadhamm' ekadeso. Tathā kamma-jhāna-magga-paccayā. Ārammaṇādhipati sabbe pi garukātabbā ārammaṇadhammā. Anantarasamanantara-pacchājāta-āsevana-vipāka-sampayutta-natthi-vigata-paccayā nāma dhammā va. Nibbānassa asangahitattā nāmadhamm' ekadeso ti pi vattuy vattati. Purejātapaccayo rūp' ekadeso. Sesū yathālābhavasena nāmarūpadhammā ti. Evaṃ tāv' ettha dhammato viññātabbo vinicchayo.

Kālato ti:

Paccuppannā va hont' ettha paccayā dasa pañca ca.

Atitā eva pañcako te kāle dve pi nissito.

Tayo tikālikā ceva vimuttā cāpi kālato ti.

Etesu hi hetupaccayo saha-jāta-aññamañña-nissaya-purejāta-pacchājāta-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-avigata-paccayo ti ime pañ-narasa paccayā paccuppannadhammā va hontī. Anantara-paccayo samanantara-āsevana-natthi-vigata-paccayo ti ime pañca atitā yeva hontī. Eko pana kamma-paccayo te paccuppannāṭṭe dve pi kāle nissito hoti. Sesū ārammaṇa-paccayo adhipatipaccayo upanissaya-paccayo ti ime tayo paccayā tikālikā pi hontī. Paññattiyā saddhiṃ nibbānassa<sup>1</sup> sangahitattā kālavimuttā pi ti evam ettha kālato pi viññātabbo vinicchayo.

Nānappakārabhedato paccayuppannato ti imesaṃ pana dvinnāṃ padānaṃ attho niddesavāre āvibhavissatī ti.<sup>2</sup>

Uddesavāravarāṇṇā samattā.<sup>3</sup>

<sup>1</sup> S. nibbānassa.

<sup>2</sup> B. has a "doubtful" asterisk here.

<sup>3</sup> Bm. nīṭṭhitā.

## II.

[Niddesavāṇa-rāṇā.

## 1. Hetupaccayo.]

Idāni sabbe<sup>1</sup> pi te paccaye uddiṭṭha paṭipātiyā niddisitivā dassetuṃ *hetupaccayo ti hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo ti* ādim āha.

Tattha *hetupaccayo* ti catuvīsatiyā paccayesu nikkhittapaṭipātiyā sabbapaṭhamāṃ bhājetabbassa paduddhāro. Sesa-paccayesu<sup>2</sup> iminā va nayena paṭhamāṃ bhājetabbapadaṃ<sup>3</sup> uddharitvā<sup>4</sup> vissajjanaṃ katan ti veditabbaṃ. Ayaṃ pan' ettha sambandho: yo paccayuddese *hetupaccayo* ti uddiṭṭho, so niddesato: *hetu hetusampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo ti* evaṃ veditabbo. Iminā va upāyena sabbapaccayesu bhājetabbassa padassa vissajjajjena saddhiṃ sambandho veditabbo. Idāni *hetū hetusampayuttakānaṃ* ti ettha hetusampayuttakānaṃ ti avatvā *hetū hetusampayuttakānaṃ* ti kasmā vuttan ti? Paccayassa ceva paccayuppannānaṃ ca vavatthāpanato. Hetusampayuttakānaṃ ti hi vutte hetunā sampayuttakānaṃ hetupaccayena paccayo ti attho bhaveyya. Evaṃ sante, asuko nāmadhammo hetupaccayena paccayo ti paccayavavatthānaṃ na paññāyeyya. Athā pi hetunā sampayuttakānaṃ hetusampayuttakānaṃ ti atthaṃ agahetvā<sup>5</sup> yesaṃ kesañci sampayuttakānaṃ hetu hetupaccayena paccayo ti attho bhaveyya. Evaṃ sante hetunā vippayuttā cakkhaviññānādayo pi sampayuttakā yeva hetunā sampayuttā kusalādayo pi.

Tattha ayaṃ hetu asukassa nāma sampayuttakadhammassa paccayo ti paccayuppannavavatthānaṃ na paññāyeyya. Tasmā paccayaṃ ceva paccayuppannaṃ ca vavatthāpento *hetu hetusampayuttakānaṃ* ti āha. Tass' attho

<sup>1</sup> Above, p. 1: Paccayaniddesa. Bm. sabhā.<sup>2</sup> Bm. add's pi.<sup>3</sup> S. bhājetabbaṃ, omitting padaṃ.<sup>4</sup> B. "doubtful" asterisk.<sup>5</sup> Bm. agahetvā.

hetusampayuttakānaṃ kusalaḍḍhi-dhammānaṃ yo hetu<sup>1</sup> sampayuttako hetu,<sup>2</sup> so hetu-paccayena paccayo. Tatrā pi paccayo ti avatvā hetupaccayenā ti vacanaṃ hetu no aññathā paccayabhāvapaṭisedhanatthayaṃ. Ayaṃ hi hetu hetupaccayenā pi paccayo hoti saha-jātādi paccayenā pi. Tatrā 'ssa yvāyaṃ saha-jātādi paccayavasena aññathā pi paccayabhāvo, tassa paṭisedhanatthayaṃ hetupaccayenā ti vuttayaṃ.

Evayaṃ sante pi taṃ-sampayuttakānaṃ ti avatvā kasmā *hetusampayuttakānaṃ* ti vuttan ti? Niddisitaḍḍhassa apākaṭṭhā. *Taṃ-sampayuttakānaṃ* ti hi vutte yena te taṃ<sup>3</sup> sampayuttakā nāma honti, ayaṃ nāma so ti niddisitaḍḍho apākaṭṭho, tassa apākaṭṭhā yena sampayuttā, te taṃ<sup>3</sup> sampayuttakā ti vuccanti, taṃ sarūpato dassetuṃ *hetusampayuttakānaṃ* ti vuttayaṃ.

*Taṃ-samuṭṭhānānaṃ* ti ettha pana niddisitaḍḍhassa pākaṭṭhā taṃ gahapaṃ kataṃ. Ayaṃ h' ettha attho : te hetu ceva<sup>4</sup> sampayuttakā ca dhammā samuṭṭhānā etesaṃ ti taṃ-samuṭṭhānāni. Tesāṃ taṃ-samuṭṭhānānaṃ, hetuto ceva hetusampayuttadhammehi ca nibbattānaṃ ti attho.

Iminā citta-samuṭṭhānarūpaṃ gaṇhati. Kiṃ pana taṃ cittato aññena pi samuṭṭhāti ti? Āma samuṭṭhāti. Sabbe pi hi citta-cetasikā ekato va hutvā rūpaṃ samuṭṭhāpenti. Lokiyadhammadesanāya pana cittassa adhikabhāvo tathāvidhaṃ rūpaṃ cittasamuṭṭhānaṃ ti vuccati. Ten' ev' āha : *cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ saha-jātapaccayena paccayo* ti.<sup>5</sup> Yadi evayaṃ idhā pi taṃ-samuṭṭhānānaṃ ti avatvā cittasamuṭṭhānānaṃ ti kasmā na vuttan ti? Acittasamuṭṭhānānaṃ pi saṅgaṇhanato. Pañhavārasmiṃ hi *paṭisaṇḍhikkhaṇe vipākāryākato hetu-sampayuttakānaṃ dhammānaṃ*<sup>6</sup> kaṭṭhā ca rūpānaṃ *hetu-paccayena paccayo* ti āgataṃ. Tassa saṅgaṇhanatthayaṃ idha cittasamuṭṭhānānaṃ ti avatvā taṃ-samuṭṭhānānaṃ ti vuttayaṃ. Tass' attho : cittajarūpaṃ ajanayamānā pi te hetu hetu-sampayuttakā dhammā saha-jātādi-paccayavasena samuṭ-

<sup>1</sup> S. yo yo, omitting hetu.

<sup>2</sup> Bm. omits hetu.

<sup>3</sup> Bm. omits taṃ.

<sup>4</sup> Bm. adds hetu.

<sup>5</sup> Above, p. 8 (6).

<sup>6</sup> K. Bm. khandhānaṃ. Pt. II., Kusalaṭṭhika, Pañh., § 1.



thānaṃ etesaṃ ti taṃ-samuttāhānāni; tesāṃ taṃ-samuttāhānānaṃ pavatte cittaṃjanaṃ paṭisandhiyaṃ ca kaṭattā rūpānaṃ pi hetu hetupaccayena paccayo ti. Iminā upāyena aññesu pi taṃ-samuttāhānānaṃ ti āgatatthānesu attho veditabbo.

Kasmā pan' āyaṃ hetupaṭisandhiyam eva kaṭattā rūpānaṃ hetupaccayo hoti, na pavatteti? Paṭisandhiyaṃ kammajārūpānaṃ cittapaṭibaddhāvuttitāya. Paṭisandhiyaṃ hi kammajārūpānaṃ cittapaṭibaddhā pavatti, cittavasena uppajjanti ceva tiṭṭhanti ca. Tasmiṃ hi<sup>2</sup> khaṇe cittaṃ cittaṃjārūpaṃ janetuṃ na sakkoti. Tāni pi vinā cittaṃ uppajjitūṃ vā thātuṃ vā na sakkonti. Ten' ev' āha: *viññāṇapaccayā nāmarūpaṃ*.<sup>3</sup> *Tasmiṃ paṭiṭṭhite viññāṇe nāmarūpassa avakanti hoti* ti.<sup>4</sup> Pavattiyaṃ pana tesāṃ cittaṃ vijjamāṇe pi kammapaṭibaddhā va pavatti, na cittapaṭibaddhā. Avijjamāṇe cāpi<sup>5</sup> cittaṃ nirodhaṃ samāpannānaṃ uppajjanti yeva.

Kasmā pana paṭisandhikkhaṇe cittaṃ cittaṃjārūpaṃ janetuṃ na sakkoti ti? Kammavegakkhittatāya<sup>6</sup> ceva appatitthitavattitūṃ ca dubbalattā. Taṃ hi tadā kammavegakkhittaṃ apurejātavatthukattā ca appatitthitavattitūṃ ti dubbalaṃ hoti, tasmā papāte patitamatto<sup>7</sup> puriso kiñci sippaṃ kātuṃ viya rūpaṃ janetuṃ na sakkoti.

Kammajārūpaṃ eva pan' assa cittaṃsamuttāhānarūpatthāṇe tiṭṭhati. Taṃ ca kammajārūpass' eva bijattāṇe tiṭṭhati. Kammaṃ pan' assa khettsadisaṃ, kilesā āpasadisā. Tasmā sānte pi khette āpe ca paṭhamuppattiyaṃ, bijānubhāvena rukkhuppatti viya, paṭisandhikkhaṇe cittaṃnubhāvena rūpakāyassa uppatti. Bije pana vigate pi pathavi-āpānubhāvena rukkhassa uparūparipavatti viya, vinā pi<sup>8</sup> cittaṃ kammato va kaṭattā rūpānaṃ pavatti hoti ti veditabbā. Vuttam pi c' etaṃ: *kammaṃ khettaṃ, viññāṇaṃ bijaṃ, taṃhā sneho* ti.<sup>9</sup>

Āyaṃ ca pan' attho: okāsavaseṇ' eva gahetabbo. Tayo hi okāsā: nāmokāso, rūpokāso, nāmarūpokāso ti.

<sup>1</sup> Bm. paṭisandhiyaṃ hi. S. omits kammaja.

<sup>2</sup> B. Tasmiṃ hi always.

<sup>3</sup> D., ii. 56.

<sup>4</sup> S., ii. 66.

<sup>5</sup> S. omits ca.

<sup>6</sup> S. "vegakkhitta".

B. \*after kamma.

<sup>7</sup> S. patito.

<sup>8</sup> Bm. omits pi.

<sup>9</sup> A., i. 223.

Tattha arūpabhavo nāmokāso nāma. Tatra hi hadaya-vatthumattam pi rūpa-paccayaṃ vinā arūpadhammā va uppajjanti. Asaññabhavo rūpokāso nāma. Tatra hi paṭisandhicittamattam pi arūpapaccayaṃ vinā rūpadhammā va uppajjanti. Pañcavokārabhavo nāmarūpokāso nāma. Tatra hi vatthurūpamattam pi vinā paṭisandhiyaṃ arūpadhammā paṭisandhicittaṃ ca vinā kammujā pi rūpadhammā na uppajjanti; yuganandhā va rūpārūpānaṃ uppatti.

Yathā hi sassāmika-sarājake gehe sadvārapālake rājā-nattiṃ vinā paṭhamapaveso<sup>1</sup> natthi, aparabhāge pana vinā pi ānattiṃ purimānatti-ānubhāven' eva hoti, evam eva pañcavokāre paṭisandhivinnāṇarājassa<sup>2</sup> saha-jātādi-paccayaṭṭhaṃ vinā rūpassa paṭisandhivasena paṭhamuppatti nāma natthi, aparabhāge pana vinā pi paṭisandhivinnāṇassa saha-jātādi-paccayaṇubhāvaṃ purimānubhāvavaseṇa laddhappavesassa kammato pavatti hoti. Asaññabhavo pana yasmā arūpokāso na hoti, tasmā tattha vinā va arūpa-paccayā<sup>3</sup> asaññokāsattā rūpaṃ pavattati assāmike suñña-gehe attano gehe ca purisassa paveso viya. Arūpabhavo pi yasmā rūpokaso na hoti, tasmā tattha vinā va rūpapaccayā aññokāsattā arūpadhammā pavattanti. Pañcavokārabhavo pana rūpārūpokāso ti natth' ettha arūpapaccayaṃ Vinā paṭisandhikkhaṇe rūpānaṃ uppatti ti. Iti ayaṃ hetu paṭisandhiyam eva katattā rūpānaṃ paccayo hoti, na pavatteti. Nanu ca<sup>4</sup> hetu saha-jātānaṃ hetupaccayena paccayo ti vutte sabbo pi ayam attho gahito hoti? Atha kasmā *hetusampayuttakānaṃ dhammānaṃ tan-samutṭhānanaṃ ca rūpānaṃ* ti idaṃ gahitaṃ ti? Pavattiyaṃ katattā rūpādīnaṃ paccaya-bhāvapaṭibāhanato. Evaṃ hi satiyāni pavattiyaṃ<sup>5</sup> hetunā saha ekakkhaṇe katattā rūpāni ceva utu-āhāra-samutṭhānāni ca jāyanti. Tesam pi hetu hetupaccayo ti āpajjeyya. Na ca so tesam paccayo, tasmā tesam paccaya-bhāvassa paṭibāhanattham etaṃ gahitaṃ ti veditabbam.

Idāni nānappakārabhedato paccayuppannato ti imesaṃ

<sup>1</sup> Bm. paṭhamapaveso-nāma natthi.

<sup>2</sup> *Sic.*

<sup>3</sup> S. "paccayaṃ.

<sup>4</sup> Bm. *omits.*

<sup>5</sup> S pavattiyaṃ.

padānaṃ vassen' ettha viññātabbo vinicchayo. Tesu nānappakārabhedato ti ayaṃ hi hetu nāma jātito kusalā-kusalavipāka-kiriya-bhedato catubbidho.

Tattha kusalahetu bhūmantara-kāmāvacarādibhedena catubbidho.

Akusalahetu kāmāvacaro va.

Vipākahetu kāmāvacarādi-bhedena catubbidho.

Kiriyahetu kāmāvacaro rūpāvacaro arūpāvacaro ti tividho.

Tattha kāmāvacara-kusalahetu nāmato alobhādivasena tividho.

Rūpāvacarādi-kusalahetusu pi es' eva nayo.

Akusalahetu lobhādivasena tividho.

Vipāka-kiriyahetu pana lobhādivasen' eva tayo tayo<sup>1</sup> honti. Taṃ taṃ citta-sampayogavasena pana tesāṃ tesāṃ<sup>1</sup> hetūnaṃ nānappakārabhedo yevā ti evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Paccayuppannato ti iminā paccayena ime dhammā uppajjanti, imesaṃ pana<sup>2</sup> dhammānaṃ ayaṃ paccayo ti evaṃ pi viññātabbo<sup>3</sup> ti attho.

Tattha imasmiṃ tava hetupaccaye kāmāvacara-kusalahetu kāmabhava-rūpabhavesu attanā sampayuttadhammānaṃ ceva cittasamuṭṭhāna-rūpānaṃ ca hetupaccayo hoti;<sup>4</sup> arūpabhava sampayuttadhammānaṃ yeva. Rūpāvacara-kusalahetu kāmabhava-rūpabhavesu yeva sampayuttadhammānaṃ ceva citta-samuṭṭhānarūpānaṃ ca hetupaccayo. Arūpāvacara-kusalahetu kāmāvacara-kusalahetusadisō va. Tathā apariyāpanna - kusalahetu ; tathā akusalahetu. Kāmāvacara-vipākahetu pana kāmabhavasmiṃ yeva<sup>5</sup> attanā<sup>5</sup> sampayuttadhammānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ pavatte cittasamuṭṭhānarūpānaṃ ca hetupaccayo. Rūpāvacaravipākahetu rūpabhava vuttappakārānaṃ yeva hetupaccayo. Arūpāvacara<sup>6</sup>-vipākahetu arūpabhava sampayuttakānaṃ yeva hetupaccayo. Apariyāpanna-vipākahetu

<sup>1</sup> S. omits. <sup>2</sup> Bm. nāma. <sup>3</sup> S. evaṃ vinicchayo viññātabbo.

<sup>4</sup> S. hetupaccayena paccayo. <sup>5</sup> S. attano.

<sup>6</sup> Bm. arūpa for arūpāvacara.

kāma-bhava-rūpa-bhavesu sampayuttakānaṃ eva citta-samutthānarūpānaṃ ca. Arūpa-bhava arūpadhammānaṃ yeva hetupaccayo. Kiriya-hetusu pana tebhūma-kesu pi kusala-hetusa-diso va paccayo ti. Evam ettha paccayuppan-nato pi viññātabbo vinicchayo.

*Hetupaccayaniddeso niṭṭhito.*

2.

Ārammanapaccayaniddese rūpāyatanaṃ ti rūpasankhā-taṃ āyatanaṃ. Sesesu pi es' eva nayo. *Cakkhuvīññāna-dhātuyā* ti cakkhuvīññānasankhātāya dhātuyā. Sesapade-su pi es' eva nayo. *Taṃ-sampayuttakānaṃ* ti tāya cakkhu-vīññānadhātuyā sampayuttānaṃ tiṇṇaṃ khaṇḍhānaṃ ti sabbesaṃ pi cakkhu<sup>1</sup>-pasāda-vatthukānaṃ catunnaṃ khaṇ-dhānaṃ rūpāyatanaṃ ārammanapaccayena paccayo ti attho. Ito paresu pi es' eva nayo. *Manodhātuyā* ti<sup>2</sup> sampayutta-dhammāya tividhāya pi manodhātuyā rūpāyatanaḍḍini paṇṇa ārammanapaccayena paccayo, no ca kha ekakkhaṇe. *Sabbe dhammā* ti etāni ca rūpāyatanaḍḍini paṇṇa avasesā ca sabbe pi ñeyyā dhammā imā cha dhātuyo tḥapstvā sesāya sampayuttadhammāya manovīññānadhātuyā āram-manapaccayena paccayo ti attho. *Yaṃ yaṃ dhammaṃ ārabbhā* ti iminā ye ete etāsaṃ sattannaṃ viññānadhātūnaṃ ārammanadhammā vuttā, te tāsaṃ dhātūnaṃ ārammaṇaṃ katvā uppajjanakkhaṇe yeva ārammanapaccayo honti ti dipeti. Evaṃ hontā pi ca na ekato honti. *Yaṃ yaṃ ārabbhā* ye ye uppajjanti, tesāṃ tesāṃ te te visuṃ visuṃ ārammanapac-cayo honti ti pi<sup>3</sup> dipeti. *Uppajjanti* ti idaṃ yathā najjo sandanti, pabbatā titṭhanti ti sabbakālasangahavasesa [vuc-cati<sup>4</sup>] evaṃ vuttaṃ ti veditabbāṃ. Tena ye pi ārabbhā ye<sup>4</sup> uppajjiṃsu, ye pi uppajjissanti, te sabbe ārammanapaccayen' eva uppajjiṃsu ca uppajjissanti cā ti siddhaṃ hoti. *Citta-cetasikadhammā* ti idaṃ ye ye dhammā ti vuttānaṃ sarūpato

<sup>1</sup> S. °ppa.

<sup>2</sup> Above, p. 2 (2).

<sup>3</sup> B. omits.

<sup>4</sup> S. omits.

nidassanaṃ.<sup>1</sup> *Te te dhammā ti te te ārammaṇadhammā. Tesay tesan ti tesay tesay citta-cetasikadhammānaṃ. Ayaṃ tāv' ettha pālivaṇṇanā.*

Idaṃ pana ārammaṇaṃ nāma rūpārammaṇaṃ, sadda-gandha-rasa-phoṭṭhabba<sup>2</sup>-dhammārammaṇaṃ ti koṭṭhāsato chabbidhaṃ hoti.

Tattha ṭhapetvā paññattiṃ, avasesaṃ bhūmito kāmāvacaraṃ . . . pe . . . apariyāpannaṃ ti catubbidhaṃ hoti.

Tattha kāmāvacaraṃ kusalākusalavipāka-kiriyarūpabhedato pañcavidhaṃ.

Rūpāvacaraṃ kusalavipāka - kiriyato tividhaṃ. Tathā arūpāvacaraṃ.

Apariyāpannaṃ kusalavipākanibbānavasena tividhaṃ hoti.

Sabbam eva vā etaṃ kusalākusala-vipāka-kiriya-rūpanibbāna<sup>3</sup>-paññatti-bhedato sattavidhaṃ hoti.

Tattha kusalaṃ bhūmibhedato catubbidhaṃ hoti. Akusalaṃ kāmāvacaram eva. Vipākaṃ catubhūmakaṃ.<sup>4</sup> Kiriyaṃ tibhūmakaṃ. Rūpaṃ ekabhūmakaṃ kāmāvacaram eva. Nibbānaṃ pi ekabhūmakaṃ apariyāpannam eva. Paññatti bhūmivimuttā<sup>5</sup> ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' etasmiṃ ārammaṇe kāmāvacara-kusalārammaṇaṃ kāmāvacarassa kusalassa rūpāvacara-kusalassa akusalassa kāmāvacara-vipākassa kāmāvacara-kiriyassa rūpāvacara - kiriyassa cā ti imesaṃ channaṃ rāsinaṃ ārammaṇapaccayo hoti. Rūpāvacara-kusalārammaṇaṃ tesu chasu rāsīsu kāmāvacaravipākavajjānaṃ pañcannaṃ rāsinaṃ ārammaṇapaccayo hoti. Arūpāvacara-kusalārammaṇaṃ kāmāvacarakusalassa rūpāvacarakusalassa arūpāvacarakusalassa akusalassa arūpāvacaravipākassa kāmāvacarakiriyassa rūpāvacarakiriyassa arūpāvacarakiriyassa cā ti imesaṃ atthannaṃ rāsinaṃ ārammaṇapaccayo hoti. Apariyāpannakusalārammaṇaṃ kāmāvacarakiriyassa rūpāvacarakiriyassa arūpāvacarakiriyassa cā ti imesaṃ atthannaṃ rāsinaṃ ārammaṇapaccayo hoti.

<sup>1</sup> S. dassanaṃ.

<sup>4</sup> S. bhūmikaṃ.

<sup>2</sup> S. poṭṭh°.

<sup>5</sup> Bm. °vinimuttā.

<sup>3</sup> S. nibbāna.



māvacara-rūpāvacarato kusalakiriyānam eva ārammaṇa-  
paccayo hoti. Akusalārammaṇaṃ kāmāvacara-rūpā-  
vacara-kusalassa akusalassa kāmāvacaravipākassa kāmā-  
vacara-rūpāvacara-kiriyassa cā ti imesaṃ channaṃ rāsīnaṃ  
ārammaṇapaccayo hoti. Kāmāvacara-vipākārammaṇaṃ  
kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacara-  
vipākassa kāmāvacara-rūpāvacara-kiriyassa cā ti imesaṃ  
channaṃ rāsīnaṃ ārammaṇapaccayo hoti. Rūpāvacara-  
vipākārammaṇaṃ kāmāvacara-rūpāvacara-kusalassa akusa-  
lassa kāmāvacara-rūpāvacara-kiriyassa cā ti imesaṃ pañ-  
cannaṃ rāsīnaṃ ārammaṇapaccayo hoti. Arūpāvacara-  
vipākārammaṇaṃ pi imesaṃ yeva pañcannaṃ rāsīnaṃ  
ārammaṇapaccayo hoti. Apariyāpanna-vipākārammaṇaṃ  
kāmāvacara-rūpāvacara-kusalakiriyānaṃ yeva ārammaṇa-  
paccayo hoti. Kāmāvacarakiriyārammaṇaṃ kāmāvacara-  
rūpāvacara-kusalassa akusalassa kāmāvacaravipākassa  
kāmāvacara-rūpāvacarakiriyassa cā ti imesaṃ channaṃ  
rāsīnaṃ ārammaṇapaccayo hoti. Rūpāvacara-kiriyāramma-  
ṇaṃ tāsū<sup>1</sup> chasū rāsīsū kāmāvacaravipākavajjānaṃ pañ-  
cannaṃ rāsīnaṃ ārammaṇapaccayo hoti. Arūpāvacara-  
kiriyārammaṇaṃ tesāṃ pañcannaṃ arūpāvacarakiriyassa  
cā ti imesaṃ channaṃ rāsīnaṃ ārammaṇapaccayo hoti.  
Catusamutthānaṃ rūpakkhandhasankhātāṃ rūpārammaṇaṃ  
kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacara-  
vipākassa kāmāvacara-rūpāvacarakiriyassā ti imesaṃ  
channaṃ rāsīnaṃ ārammaṇapaccayo hoti. Nibbānāram-  
maṇaṃ kāmāvacara-rūpāvacara-kusalassa apariyāpannato  
kusalavipākassa kāmāvacara-rūpāvacarakiriyassa cā ti  
imesaṃ channaṃ rāsīnaṃ ārammaṇapaccayo hoti.<sup>2</sup> Nānap-  
pakāraṃ<sup>3</sup> pana paññatti-ārammaṇaṃ tebhūmakakusalassa  
akusalassa rūpāvacaravipākassa, arūpāvacaravipākassa<sup>4</sup>  
tebhūmakakiriyassa cā ti imesaṃ navannaṃ rāsīnaṃ āram-  
maṇapaccayo hoti.

Tattha yaṃ yaṃ ārammaṇaṃ yesaṃ yesaṃ paccayo, te te

<sup>1</sup> Bm. imesu.

<sup>2</sup> Bm. *adda* Rūpāvacarakusalakiriyānaṃ keci nicchānti; taṃ yuttito  
upadhāretabbaṃ.

<sup>3</sup> S. *°pakāra*.

<sup>4</sup> S. *omitti arūpa*?

taṃ taṃ paccayuppannā nāma honti ti evaṃ ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Ārammaṇapaccayaniddeso nīṭṭhito.*

3.

Adhipatipaccayaniddese<sup>1</sup> *chandaḍḍhipatī* ti chandasankhāto adhipatī. Chandaṃ dhuraṃ katvā, chandaṃ jeṭṭhakāṃ katvā, cittupattikāle uppannassa kattukamyatā-chandass' etaṃ nāmaṃ.<sup>2</sup> Sesesu pi es' eva nayo.

Kasmā pana yathā hetupaccayaniddese *hetū hetusampayuttakānaṃ* ti vuttaṃ, evaṃ idha adhipatī adhipatisampayuttakānaṃ ti avatvā, *chandaḍḍhipatī chandasampayuttakānaṃ* ti ādinā nayena desanā katā ti? Ekakkhaṇe abbhāvato. Purimanayasmīṃ hi dve tayo hetū ekakkhaṇe pi hetupaccayo honti, mūlatṭhena upakārabhāvassa avijahanato. Adhipatī pana jeṭṭhakatṭhena upakārako, na ca ekakkhaṇe bahu jeṭṭhakā nāma honti; tasmā ekato uppannānam pi nesay ekakkhaṇe adhipatipaccayabhāvo natthi. Tassa adhipatipaccayabhāvassa ekakkhaṇe abbhāvato idha evaṃ desanā katā ti.

Evaṃ saha-jātādhīpatiy dassetvā idāni ārammaṇādhīpatiy dassetuṃ *yaṃ yaṃ dhammaṃ garuṃ katvā* ti ādi āradḍhaṃ. Tattha *yaṃ yaṃ dhammaṃ* ti yaṃ yaṃ ārammaṇadhammaṃ. *Garuṃ katvā* ti garukāra-cittikāra-vasena vā assāda<sup>3</sup>-vasena vā garuṃ<sup>4</sup> bhārikaṃ<sup>5</sup> laddhabbaṃ avijahitabbaṃ anavaññātaṃ katvā; *tē te dhammā* ti te te garukātabbadhammā. *Tesaṃ tesaṃ* ti tesaṃ tesaṃ garukāradhammānaṃ. *Adhipatipaccayena* ti ārammaṇādhīpaccayena paccayo hoti ti ayaṃ tav' ettha pāḷivaṇṇanā.

Ayaṃ pana adhipatī nāma saha-jātārammaṇavasena duvidho.

Tattha saha-jāto candaḍḍivasena catubbidho.

Tesu ekeko kāmāvacarādivasena bhūmito catubbidho.

<sup>1</sup> Above, p. 2 (3).

<sup>2</sup> Cf. *Asl.*, 212, 370.

<sup>3</sup> S. assādana.

<sup>4</sup> S. garu.

<sup>5</sup> Bm. bhāriyaṃ.

Tattha kāmāvacaro kusalākusala-kiriyavasena tiṇḍho.  
Akusalaṃ patvā pan' ettha<sup>1</sup> vīmaṃsādhīpati na labbhati.  
Rūpārūpāvacaro kusalakiriyavasena duvidho.

Apariyāpanno kusalavipākavasena duvidho [va].<sup>2</sup> Ārammaṇādhīpati pana jātibhedato kusala - akusala - vipākakiriya-rūpa-nibbāna<sup>3</sup>-vasena chabbidho ti evam ettha nānappakārabhedato<sup>4</sup> viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha saha-jātādhīpatimhi tāva kāmāvacarakusalakiriyasamkhāto adhipati duhetuka-tihetukesu cittuppadesu chandādināṃ aññatarāṃ jettakāṃ katvā uppattikāle attanā sampayuttadhammānaṃ ceva citta-samuṭṭhānarūpassa ca adhipatipaccayo hoti. Rūpāvacarakusalakiriyasamkhāte pi es' eva nayo. Ayaṃ pana ekanten' eva labbhati. Na hi te dhammā saha-jātādhīpatiy viṇā uppajanti. Arūpāvacarakusalakiriyasamkhāto pana pañcavokāre rūpāvacara-adhipati sadiso va. Catuvokāre pana sampayuttadhammānaṃ yeva adhipatipaccayo hoti. Tathā tatthuppanno sabbo pi kāmāvacarādhīpati. Apariyāpanno kusalo pi vipākato pi pañcavokāre ekanten' eva sampayuttadhammānaṃ ca citta-samuṭṭhānarūpānaṃ ca adhipatipaccayo hoti, catuvokāre arūpadhammānaṃ yeva. Akusalo kāmabhava micchattaniyatacittesu dve paṭighacittesu ca<sup>5</sup> ekanten' eva sampayuttānaṃ ca citta-samuṭṭhānarūpānaṃ ca adhipatipaccayo hoti.<sup>6</sup> Aniyato kāmabhavarūpabhavesu attano adhipatikāle tesāṃ yeva. Arūpabhavarūpadhammānaṃ yeva adhipatipaccayo hoti. Ayaṃ tāva saha-jātādhīpatimhi nayo.

Ārammaṇādhīpatimhi pana kāmāvacarakusalo ārammaṇādhīpati kāmāvacarakusalassa lobhasahagatā kusalassa ti imesaṃ dvinnāṃ rāsīnaṃ ārammaṇādhīpatipaccayo hoti. Rūpāvacarārūpāvacare pi kusalārammaṇādhīpatimhi es' eva nayo.

Apariyāpannakusalo pana ārammaṇādhīpati kāmāvacarato nānasampayuttakusalassa ceva nānasampayuttakiriyassa ca ārammaṇādhīpatipaccayo hoti.

<sup>1</sup> B. has *asterisk*.

<sup>2</sup> Bm. omits.

<sup>3</sup> Bm. nibbānānaṃ.

<sup>4</sup> Bm. °ppakārato.

<sup>5</sup> S. omits last three words.

<sup>6</sup> S. omits.



Akusalo pana ārammaṇādhīpati nāma lobhasahagata-cittuppādo vuccati. So lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Kāmāvacaro pana vipākārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpati paccayo hoti. Tathā rūpāvacarārūpāvacara-vipākārammaṇādhīpati.<sup>1</sup>

Lokuttaro pana vipākārammaṇādhīpati kāmāvacarato ñāpasampayuttakusalakiriyānaṃ yeva ārammaṇādhīpati paccayo hoti.

Kāmāvacarādibhedato pana tividho pi kiriyārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Catusamutṭhānikarūpasankhāto rūpakkhando ārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Nibbānaṃ kāmāvacarato ñāpasampayuttakusalassa ñāpasampayuttakiriyassa lokuttarakusalassa lokuttaravipākassa cā ti<sup>2</sup> imesaṃ catunnaṃ rāsīnaṃ ārammaṇādhīpatipaccayo hoti ti evam ettha paccayuppannato pi viññātabbho vinicchayo ti.

*Adhīpatipaccayaniddeso nīṭṭhito.*

4.

Anantarapaccayaniddese *manodhātuyā* ti vipākamano-dhātuyā. *Manoviññādhātuyā* ti santīraṇakiccāya ahetuka-vipākamanoviññādhātuyā. Tato paraṃ pana voṭṭhap-pana<sup>3</sup>-javana-tadārammaṇa-bhavanga-kiccā manoviññādhātuyo vattabbā siyuṃ, tā avuttā pi iminā nayena veditabbā ti naṃ dassetvā desanā sankhittā.

*Purimā purimā kusālā dhammā* ti<sup>4</sup> ādike ca chaṭṭhanaye tā sangahitā ti pi idha na vuttā ti veditabbā.

Tattha *purimā purimā* ti chasu dvāresu pi anantarātītā kusalajavanadhammā datṭhabbā. *Pacchimānaṃ pacchimānaṃ* ti anantaraṃ uppajjamānānaṃ yeva. *Kusalānaṃ* ti sadi-

<sup>1</sup> S. ends sentence at arūpāvacaro.

<sup>3</sup> Bm. voṭṭhabbana. So again below.

<sup>2</sup> S. °vipākassāti.

<sup>4</sup> Above, p. 3 (4).

sakusalānaṃ. *Aryākatānaṃ* ti idaṃ pana kusalānantaraṃ tadārammana-bhavanga-phalasamāpattivāsena vuttaṃ. Akusalamūlake *aryākatānaṃ* ti tadārammana-bhavanga-sankhātānaṃ yeva. Avyākatamūlake *aryākatānaṃ* ti āvajjana-javanavasena vā bhavangavasena vā pavuttānaṃ kiriya vipākāvyākatānaṃ, kiriya manodhātuto patthāya pana yāva voṭṭhappanakiccā manoviññāpabhātu tāva pavattesu vīthi-cittesu pi ayaṃ nayo labbha' eva. *Kusalānaṃ* ti pañcadvāre voṭṭhappanānantarānaṃ paṭhamajavanakusalānaṃ. *Akusalānaṃ*<sup>1</sup> ti pade pi es' eva nayo. *Yesaṃ yesaṃ* ti idaṃ sabbesam pi anantarapaccayadhammānaṃ sankhepalakkhaṇaṃ ti ayaṃ tāv' ettha pāḷivaraṇṇā.

Ayaṃ pana anantarapaccayo nāma, ṭhapetvā nibbānaṃ, catubhūmako arūpadhammarāsi yevā ti vedītabbo. So jātivāsena kusalākusalavipākakiriyato catudhā bhijjati.

Tattha kusalo kāmāvacarādibhedato catubbidho hoti. Akusalo kāmāvacaro va. Vipāko catubhūmako. Kiriyānantarapaccayo pana tebhūmako ti evaṃ ettha nūnappakūrabhedato viññātabbo vinicchayo.

Evayā bhinne pan' ettha kāmāvacarakusalo anantarapaccayo attanā sadisass' eva kāmāvacarakusalassa anantarapaccayo hoti. Nāpasampayuttakāmāvacarakusalo pana rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakūśalassa ti imesaṃ tinnayā<sup>2</sup> rāsīnaṃ anantarapaccayo hoti. Kāmāvacarakusalo ca<sup>3</sup> kāmāvacaravipākassa rūpāvacara<sup>4</sup> arūpāvacaravipākassa nāpasampayutto lokuttaravipākassā pi ti imesaṃ catunnaṃ rāsīnaṃ anantarapaccayo hoti. Rūpāvacarakusalo rūpāvacarakusalassa nāpasampayuttakāmāvacaravipākassa rūpāvacaravipākassā ti imesaṃ tinnayā rāsīnaṃ anantarapaccayo hoti. Arūpāvacarakusalo tesāṃ dvinnayā vipākānaṃ attano kusalassa vipākassa cā ti avisesena catunnaṃ rāsīnaṃ anantarapaccayo hoti; visesena pan' ettha nevasaṃnā-nāsaṃnāyatana-kusalo anāgāmiphala-sankhātassa lokuttaravipākassā pi anantarapaccayo hoti. Lokuttarakusalo lokuttaravipākass' eva anantarapaccayo

<sup>1</sup> S. akusalamūlānaṃ ti.

<sup>2</sup> S. tinnayā always.

<sup>3</sup> S. omits.

<sup>4</sup> Bm. °vacaravipā°.

hoti. Ākusalo avisesena akusalassa ceva kusalākusalavipākassa ca ; visesena pan' ettha sukhamaññhattavedanā sampayutto akusalo rūpāvacara-arūpāvacaravipākassā pi ti imesaṃ catunnaṃ rāsinaṃ anantarapaccayo hoti. Kāmāvacara-vipāko kāmāvacaravipākassa ñāpasampayutto vā ñānavippayutto vā vipāko kāmāvacarakiriyāvajjanassa, ñāpasampayutto vipāko pan' ettha patisandhivasena uppajjamānassa rūpāvacarārūpāvacaravipākassā pi ti imesaṃ catunnaṃ rāsinaṃ anantarapaccayo hoti. Rūpāvacaravipāko sahetukāmāvacaravipākassa rūpāvacarārūpāvacara-vipākassa kāmāvacarakiriyāvajjanassā ti imesaṃ catunnaṃ rāsinaṃ anantarapaccayo hoti. Arūpāvacaravipāko ti hetukakāmāvacaravipākassa arūpāvacaravipākassa kāmāvacarakiriyāvajjanassā ti tinnāṃ rāsinaṃ anantarapaccayo hoti. Lokuttaravipāko tihetukakāmāvacaravipākassa rūpāvacarārūpāvacaralokuttaravipākassā ti catunnaṃ rāsinaṃ anantarapaccayo hoti. Kāmāvacarakiriyāṃ kāmāvacarakusalassa<sup>1</sup> akusalassa catubhūmakavipākassa tebhūmakakiriyassā ti navannaṃ rāsinaṃ anantarapaccayo hoti. Rūpāvacarakiriyāṃ<sup>2</sup> tihetukakāmāvacaravipākassa rūpāvacaravipākassa rūpāvacarakiriyassā ti tinnāṃ rāsinaṃ anantarapaccayo hoti. Arūpāvacarakiriyāṃ<sup>2</sup> tihetukakāmāvacaravipākassa rūpāvacarārūpāvacara-lokuttaravipākassa arūpāvacarakiriyassā ti pañcannaṃ rāsinaṃ anantarapaccayo hoti. Eyam ettha paccayuppannato pi viññātābbo vinicchayo ti.

*Anantarapaccayaniddeso nīṭṭhito.*

### 5.

Samanantarapaccayaniddeso iminā samānagatiko va. Ime pana dve paccayā mahāvitthārū, tasmā sabbacittupattivasena tesāṃ upaparikkhitvā vitthāro gaḥetaḥbo.

*Samanantarapaccayaniddeso nīṭṭhito.*

<sup>1</sup> Bm. kusalākusalassa.

<sup>2</sup> S. Ririṃ.

## 6.

Sahajātapaccayaniddese aññamaññan ti añño aññassa. Iminā va etesaṃ dhammānaṃ ekakkhane paccayabhāvaṃ ceva paccayuppannabhāvaṃ ca dīpeti. Okkantikkhane ti pañcavokāre<sup>1</sup> paṭisandhikkhane; tasmīṃ hi khane nāmarūpaṃ okkantaṃ viya, pakkhandaṃ viya, paralokato imaṃ lokaṃ āgantvā pavisaṃtaṃ viya uppajjati; tasmā so khaṇo okkantikkhaṇo ti vuccati. Ettha ca rūpaṃ ti hadaya-vatthumattam eva adhippettaṃ. Taṃ hi nāmaṃ nāmaṃ ca tassa aññamaññaṃ saha-jātapaccayaṭṭhaṃ pharati. Citta-cetasikā ti pavattiyaṃ cattāro khandhā. Sahajātapaccaya-e-nā ti ettha cittasamutthānarūpā citta-cetasikānaṃ paccayaṭṭhaṃ na pharanti; tasmā aññamaññan ti na vuttaṃ. Tathā upādārūpābhūtānaṃ; rūpino dhammā arūpaṃ dhammānaṃ ti hadaya-vatthu catunnaṃ khandhānaṃ. Kīñci<sup>2</sup> kāle ti kismiñci kāle. Sahajātapaccaya-e-nā ti paṭisandhiṃ sandhāya vuttaṃ. Na saha-jātapaccaya-e-nā ti pavattiṃ sandhāya vuttaṃ.

Ayaṃ pana : cattāro khandhā arūpino aññamaññaṃ saha-jātapaccaya-e-nā paccayo ti evaṃ chahi koṭṭhāsehi ṭhito. Tattha tayo koṭṭhāsā aññamaññavasena vuttā, tayo na aññamaññavasena. Tattha paṭhamakoṭṭhāse arūpaṃ eva paccayo ca paccuppannaṃ ca. Dutiye rūpaṃ eva. Tatiye nāmarūpaṃ. Catutthe paccayo arūpaṃ, paccayuppannaṃ rūpaṃ. Pañcame paccayo pi paccayuppannaṃ pi rūpaṃ eva. Chatthe paccayo rūpaṃ, paccayuppannaṃ arūpaṃ ti ayaṃ tāv' ettha pāḷivannanā.

Ayaṃ pana saha-jātapaccayo jātivasena : kusalo, akusalo, vipāko, kiriyaṃ,<sup>3</sup> rūpaṃ ti pañcadhā bhijjati. Tattha kusalo bhūmito catubbidho hoti. Akusalo ekavidho. Vipāko catubbidho. Kiriya-sankhāto tividho. Rūpaṃ ekavidhaṃ kāmāvacaram evā ti. Evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha catubbhūmakam pi kusalaṃ pañcavokārabhave aññanā sampayuttadhammānaṃ<sup>4</sup> ca saha-

<sup>1</sup> Bm. pañcavokārabhave.

<sup>2</sup> S. kañci.

<sup>3</sup> S. 'kiriya'.

<sup>4</sup> Bm. 'nañ ceva, omitting what follows till citta-samutthāna'.

jātapaccayo hoti. Yaṃ pan' ettha rūpaṃ na samuṭṭhāpeti cittasamuṭṭhānarūpassa ca sahaajātapaccayo hoti. Tathā akusalaṃ. Yaṃ pan' ettha arūpe uppajjati, taṃ arūpa-dhammānaṃ yeva sahaajātapaccayo hoti. Kāmavacara-rūpāvacaravipākaṃ cittasamuṭṭhānarūpassa ceva sampayuttadhammānaṃ ca sahaajātapaccayo hoti. Yaṃ pan' ettha rūpaṃ na samuṭṭhāpeti, taṃ sampayuttadhammānaṃ yeva. Yaṃ paṭisandhiyaṃ uppajjati, taṃ kaṭattā rūpānaṃ cā pi<sup>1</sup> sahaajātapaccayo hoti. Arūpāvacaravipākaṃ sampayuttadhammānaṃ yeva. Lokuttaravipākaṃ pañcavokāre sampayuttadhammānaṃ ceva cittasamuṭṭhānarūpānaṃ ca. Catuvokāre arūpānaṃ yeva. Kāmavacara-arūpāvacarakiriyā pañcavokāre sampayuttānaṃ<sup>2</sup> ceva cittasamuṭṭhānarūpānaṃ ca sahaajātapaccayo hoti, catuvokāre, arūpānaṃ yeva.<sup>3</sup> Rūpāvacara-kiriyāsampayuttadhammānaṃ ceva cittasamuṭṭhānarūpānaṃ ca ekantena sahaajātapaccayo hoti. Catusamuṭṭhānikassa rūpassa kammāsamuṭṭhānarūpe ekaṃ mahābhūtaṃ tīnaṃ, tīni ekassa, dve<sup>4</sup>-tīnaṃ mahābhūtānaṃ, mahābhūtā upādā-rūpassa sahaajātapaccayena paccayo. Kāmavacara-rūpāvacara-paṭisandhikkhaṇe vatthurūpaṃ vipāka-khandhānaṃ<sup>5</sup> sahaajātapaccayena paccayo. Utu-cittāhārasamuṭṭhānesu pana mahābhūtāni aññamaññaṃ ceva upādā-rūpassa ca sahaajātapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Sahaajātapaccayaniddeso niṭṭhito.*

7.

Aññamaññapaccayaniddese sahaajātapaccayaniddesassa purimānaṃ tīnaṃ koṭṭhāsānaṃ vasena pāli-āgatā. Tassā tattha vuttasadisā va<sup>6</sup> vaṇṇanā ti puna na gahitā. Ayaṃ pi ca aññamaññapaccayo jātivasena kusalo, akusalo, vipāko, kiriyaṃ,<sup>7</sup> rūpaṃ ti pañcadhā bhinno.

<sup>1</sup> S. cāti.

<sup>3</sup> S. *substitutes* sampayuttakānaṃ.

<sup>6</sup> Bm. -kkhandhā.

<sup>6</sup> S. *omits*.

<sup>2</sup> Bm. *°yuttakānaṃ*.

<sup>4</sup> Bm. *dvinnāṃ*.

<sup>7</sup> S. *kiriyaṃ*.

Tattha kusalo bhūmito catubbidho. Sabbaj purimasadisam evā ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaj bhinne pan' ettha sabbam pi catubhūmakaj kusalaṇ attanā sampayuttadhammānaṇ aññamaññapaccayena paccayo. Tathā akusalaṇ. Vipāke pana kāmāvacararūpāvacara-vipākaṇ paṭisandhiyaṇ vatthurūpassa pavatte sampayuttadhammānaṇ yeva;<sup>1</sup> arūpāvacaralokuttaravipākaṇ sampayuttadhammānaṇ yeva aññamaññapaccayena paccayo. Sabbam pi kiriyaṇ sampayuttadhammānaṇ yeva aññamaññapaccayena paccayo. Catusamutṭhānika - rūpassa kammāsamutṭhāne ekaṇ mahābhūtaṇ tiṇṇaṇ, tiṇi ekassa, dve dvinnāṇ mahābhūtānaṇ aññamaññapaccayena paccayo hoti. Kāmāvacararūpāvacara-paṭisandhiyaṇ vatthurūpaṇ vipākakkhandhānaṇ aññamaññapaccayena paccayo. Utu-cittāhāra-samutṭhānesu mahābhūtān' eva mahābhūtānaṇ aññamaññapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Aññamaññapaccayaniddeso nīṭhito.*

### 8.

Nissayapaccayaniddese saha-jātapaccayaniddessassa purimānaṇ pañcannaṇ koṭṭhāsānaṇ vasena saha-jātanissayanaṇ<sup>2</sup> dassetvā puna chaṭṭhena koṭṭhāsena purejātanissayanaṇ dassetuṇ cakkhāyatanaṇ cakkhaviññāṇaṇ caḍḍhatuṇ ti<sup>3</sup> ādi āradhayaṇ.

Tattha *yaṇ rūpaṇ nissāyā* ti vatthurūpaṇ sandhāya vuttaṇ. Taṇ hi nissāya tividhā manodhātu, thapetvā arūpa-vipākaṇ, dvāsattatividhā manoviññāṇaḍḍhatū ti imāni pañcasattati cittaṇi vattantī ti ayaṇ tāv' ettha pāli-vaṇṇanā. Ayam pi nissayapaccayo jātivāsena kusalādi-bhedato pañcadhā va bhijjati.

Tattha kusalo bhūmito catubbidho va, akusalo ekavidho

<sup>1</sup> S. *omits*.

<sup>2</sup> S. *nissayāni*.

<sup>3</sup> Above, p. 4 (8).

vipāko catubbidho, kiriya-sankhāto tividho, rūpaṇ ekaviddham evā ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha catubhūmakam pi kusalaṇ pañcavokāre sampayuttakhandhānaṇ ceva cittasamuṭṭhānarūpassa ca nissayapaccayena paccayo hoti. Tathā akusalaṇ. Yaṇ pan' ettha āruppe<sup>1</sup> uppajjati, taṇ arūpadhammānaṇ yeva nissayapaccayo hoti. Kāmāvacara-rūpāvacaraṭṭhānavipākaṇ pavatte sampayuttadhammānaṇ ceva cittasamuṭṭhānarūpassa ca, paṭisandhiyaṇ kaṭattā rūpassā pi nissayapaccayena paccayo hoti. Arūpāvacaravipākaṇ sampayuttakhandhānaṇ yeva hoti. Lokuttaravipākaṇ pañcavokāre sampayuttakānaṇ ceva cittasamuṭṭhānarūpassa ca nissayapaccayena paccayo hoti, catuvokāre arūpass' eva nissayapaccayo hoti. Kāmāvacara-rūpāvacarakiriyā pañcavokāre sampayuttakānaṇ ceva cittasamuṭṭhānarūpassa ca nissayapaccayo hoti, catuvokāre arūpānaṇ yeva. Rūpāvacarakiriyā<sup>2</sup> sampayuttakānaṇ ceva cittasamuṭṭhānarūpassa ca ekantena nissayapaccayo hoti. Catusamuṭṭhānikarūpassa ca kammāsamuṭṭhānarūpe ekaṇ mahābhūtaṇ tiṇṇaṇ, tiṇi ekassa, dve dvinnāṇ mahābhūtānaṇ, mahābhūtā upādā-rūpānaṇ, vatthurūpaṇ pañcavokārabhave catubhūmakakusalassa akusalassa, ṭhapetvā āruppavipākaṇ<sup>1</sup> ceva dve pañcaviññāṇāni ca sesa<sup>3</sup>-tebhūmakavipākassa tebhūmakakiriyassā ti imesaṇ dhammarūsiṇaṇ<sup>4</sup> nissayapaccayo hoti. Cakkhāyatanādīni pañca-sampayuttakānaṇ cakkhaviññāṇādīnaṇ nissayapaccayo hoti. Utucittāhārasamuṭṭhānesu pana mahābhūtāni mahābhūtānaṇ ceva upādā-rūpassa ca nissayapaccayena paccayo hoti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Nissaya paccayaniddeso nīṭhito.*

9.

Upanissayapaccayaniddese *purimā purimā* ti anantarūpanissaye samanantarātītā labbhanti. Ārammaṇūpanissaya-

<sup>1</sup> Cf. above, p. 37, arūpe. <sup>2</sup> S. kiriyā.

<sup>3</sup> S. sesaṇ.

<sup>4</sup> Bm. dhammānaṇ for dhammarūsiṇaṇ

pakatūpanissayesu nānāvīthivasena purimatarā. Te tayo pi rūsiyo,<sup>1</sup> kusalavasena kusalapade labbhanti. Kusulena pana akusale samanantarātītā na labbhanti. Ten' eva vuttay: akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo ti. Idam hi: kusalo dhammo akusalassa dhammassa upanissayapaccayena paccayo.

Ārammaṇūpanissayo pakatūpanissayo. Ārammaṇūpanissayo dānaṃ datṭā sīlaṃ samādiyitrā uposathakammaṃ katṭā taṃ garuṃ katṭā assādeti abhinandati. Taṃ garuṃ katṭā rāgo uppajjati diṭṭhi uppajjati. Pubbe snehāni garuṃ katṭā assādeti abhinandati. Taṃ garuṃ katṭā rāgo uppajjati diṭṭhi uppajjati. Jhānā rutthahitrā jhānaṃ garuṃ katṭā assādeti abhinandati. Taṃ garuṃ katṭā rāgo uppajjati diṭṭhi uppajjati. Pakatūpanissayo saddhaṃ upanissāya mānaṃ jappeti diṭṭhiṃ gaṇhāti. Sīlaṃ, suttaṃ, cāgaṃ, paññaṃ upanissāya mānaṃ jappeti diṭṭhiṃ gaṇhāti. Saddhā, sīlaṃ, suttaṃ, cāgaṃ, paññā rāgassa dosassa mohassa mānassa diṭṭhiyā patthanāya upanissayapaccayena paccayo ti<sup>2</sup> imay nayaṃ sandhāya vuttay.

Kusalena avyakate tayo pi labbhanti. Tathā akusalena akusale. Akusalena pana kusale samanantarātītā na labbhanti. Tena vuttay: kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo ti. Idam pi hi: akusalo dhammo kusalassa dhammassa upanissayapaccayena paccayo. Pakatūpanissayo rāgaṃ upanissāya dānaṃ deti, sīlaṃ samādiyati, uposathakammaṃ karoti, jhānaṃ uppādeti, vipassanaṃ uppādeti, maggaṃ uppādeti, abhiññaṃ uppādeti, samāpattiṃ uppādeti, dosaṃ, mohaṃ, mānaṃ, diṭṭhiṃ, patthanāya, upanissāya dānaṃ deti . . . pe . . . samāpattiṃ uppādeti. Rāgo, doso, moho, māno, diṭṭhi, patthanā saddhāya sīlassa sutassa cāgassa paññāya upanissayapaccayena paccayo. Pānaṃ hantrā tassa paṭighātattāya dānaṃ deti ti<sup>2</sup> ādinā nayaṃ Pañhavāre āgataṃ pakatūpanissayaṃ eva sandhāya vuttay.

Akusalaṃ pana kusalassa ārammaṇūpanissayo na hoti. Kasinā? Taṃ garuṃ katṭā tassa appavattanato ti.

Yathā anantarūpanissayo, evaṃ ārammaṇūpanissayo p' ettha na labbhati ti veḍḍitabbo.

<sup>1</sup> S. rūsi. Bm. rūsayo\*.

<sup>2</sup> Pt. II., Kusalaṭṭika, Pañhavāra, § 9.



Akusaleṇa avyākatapade ārammaṇūpanissayo na labbhati. Na hi avyākatā dhammā akusalaṃ garuṃ karonti. Yasmiṃ pana anantaratā labbhati, tasmā ettha kesañci ti na vuttaṃ. Avyākatena pana avyākate, kusale, akusale ti tisu nāyesu tayo pi upanissayā labbhant' eva.

*Puggalo* pi *saṇḍaṇaṃ* pi ti idaṃ pada<sup>1</sup>-dvayaṃ pakatūpanissayavasena vuttaṃ. Idaṃ hi dvayaṃ kusalākusala-pavattiyā balavapaccayo hoti. Paccayabhāvo c' assa pan' ettha pariyāyavasena veditaḅbo.<sup>2</sup> Ayaṃ tāv' ettha pāli-vajjanā.

Ayaṃ pana upanissayapaccayo nāma saddhiṃ ekaccāya paññattiyā sabbe pi catubbhūmakadhammā. Vibhāgato pana ārammaṇūpanissayādivasena tividho hoti. Tattha ārammaṇūpanissayo ārammaṇādhipatiṇā ninnānākaraṇo ti heṭṭhāvuttanāyena' eva nānappakārabhedato gahetaḅbo. Anantarūpanissayo anantarapaccayena ninnānākaraṇo. So pi heṭṭhā vuttanāyena' eva nānappakārabhedato gahetaḅbo.<sup>3</sup> Paccayuppannato pi nesā tattha vuttanāyena' eva vinicchayo veditaḅbo.

Pakatūpanissayo pana jātivaseṇa kusalākusalavipākakiriya-rūpabhedato pañcavidho hoti. Kusalādīnaṃ pana bhūmibhedato anekavidho ti. Evaṃ tāv' ettha nānappakārabhedato viññātaḅbo vinicchayo.

Evaṃ bhinne pan' ettha tebhūmakakusalo catubbhūmakassā<sup>4</sup> pi kusalassa akusalassa vipākakiriyassā ti catunnaṃ rāsīnaṃ pakatūpanissayo hoti. Lokuttaro akusalass' eva na hoti. Amhākaṃ ācariyena lokuttaradhammo nibbattito ti iminā paṇā nāyena aññesaṃ akusalassā pi hoti. Yassa vā uppajjissati, tassā pi anuttaresu vimokkhesu pi 'haṃ upatthāpayato iminā nāyena hoti yeva. Akusalo sabbesaṃ pi catubbhūmakānaṃ khandhānaṃ pakatūpanissayo hoti. Tathā tebhūmako vipāko. Lokuttaravipāke heṭṭhimāni tīni phalāni akusalass' eva na honti. Uparitthimaṃ<sup>5</sup> kusalassā pi. Purimanāyena pana aññesaṃ vā yassa vā uppajjissati, tassa santāne sabbo pi lokuttaravipāko sabbesaṃ

<sup>1</sup> Bm. omits.<sup>2</sup> Bm. adds ti.<sup>3</sup> Bm. veditaḅbo.<sup>4</sup> S. bhūmikassā.<sup>5</sup> S. uparimaṃ.

kusalādināṃ arūpakkhandhānaṃ pakatūpanissayo hoti. Kiriya-sankhāto pi pakatūpanissayo catubhūmakānaṃ kusalā<sup>1</sup>-dikhandhānaṃ hoti yeva. Tathā rūpasankhāto. Sayāṃ pana rūpaṃ imasmiṃ Paṭṭhāna-mahāpakaraṇe āgatana-yena upanissaya-paccayaṃ na<sup>2</sup> labbhati.<sup>3</sup> Suttantika-pariyāyena pana labbhati<sup>4</sup> ti<sup>4</sup> vattuṃ vaṭṭati. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Upanissaya-paccayanūddeso nūṭhito.*

## 10.

Purejātapaccayaniddese *purejātapaccayaṇa paccayo* ti ettha purejātaṃ nāma yassa paccayo hoti, tato purimatarāṃ jātīṃ jātikkhaṇaṃ atikkamitvā ṭhitikkhaṇaṃ pat-taṃ. *Cakkhāyatanan* ti ādi-vatthu purejātavasena vuttaṃ. *Rupāyatanan* ti ādi ārammaṇapurejātavasena. *Kiñcikale*<sup>5</sup> *purejātapaccayaṇā* ti pavattiṃ sandhāya vuttaṃ. *Kiñcikale* na *purejātapaccayaṇā* ti paṭisandhiṃ sandhāya vuttaṃ. Evaṃ sabbathā pi pañcadvāre vattthārummaṇavasena manodvāre vattthuvasen' ev' āyaṃ pāli-āgatā.

Pañhavāre pana ārammaṇapurejātaṃ *sekhā* vā *puṭṭhajanā* vā *cakkhūṃ aniccato dukkhato anuttato vipassantī* ti āgatattā manodvāre pi ārammaṇapurejātaṃ labbhat' eva. Idha pana sāvasesavasena desanā katā ti ayaṃ tāv ettha pālivannanā.

Ayaṃ pana purejātapaccayo suddharūpaṃ eva hoti. Tañ ca kho uppādakkhaṇaṃ atikkamitvā ṭhittipattāṃ aṭṭhārasavidhaṃ rūparūpaṃ eva. Taṃ sabbam pi vatthu pure-jātaṃ ārammaṇapurejātan ti dvidhā ṭhitaṃ.

Tattha *cakkhāyatanāṃ . . . pe . . . kāyāyatanāṃ vatthu-rūpaṃ* ti idaṃ vatthu purejātaṃ nāma. Sesāṃ imāṃ pūliyā āgatañ ca anāgatañ ca vāṇo, saddo, gandho, raso, catasso dhātuyo, tīpi indriyāni, kabalinkāro āhāro ti dvādasa-

<sup>1</sup> Bm. akusala.

<sup>2</sup> Bm. has asterisk.

<sup>3</sup> Bm. labhati.

<sup>4</sup> Bm. labhati ti.

<sup>5</sup> S. kanci<sup>2</sup>.

vidhaṃ rūpaṃ ārammaṇapurejātapaccayo<sup>1</sup> ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha cakkhāyatanaṃ dvinnāṃ cakkhu-viññānānaṃ purejātapaccayena paccayo. Tathā itarāṇi cattāri sotaviññānādīnaṃ. Vatthurūpaṃ pana, ṭhapetvā pañcaviññānāni, cattāro ca āruppavipāke, sesānaṃ sabbesam pi catubhūmakānaṃ kusalākusalavyākātānaṃ cittacetasikānaṃ purejātapaccayo hoti. Rūpādīni pana pañcadvārārammaṇāni<sup>2</sup> dve pañcaviññānānaṃ ceva manodhātūnaṃ ca ekanten' eva purejātapaccayo honti. Aṭṭhārasavidham pi pan' etaṃ rūparūpaṃ kāmāvacarakusalassa, rūpāvacarato abhiññā kusalassa, akusalassa, tadārammaṇabhāvino kāmāvacaravipākassa, kāmāvacarakiriyassa, rūpāvacarato abhiññā kiriyassā ti imesaṃ channaṃ rāsīnaṃ purejātapaccayo hoti ti. Evam ettha paccuppannato pi viññātabbo vinicchayo ti.

*Purejātapaccayaniddeso niṭṭhito.*

## 11.

Pacchājātapaccayaniddese *pacchājāta* ti<sup>3</sup> yassa kāyassa paccayo honti, tasmīṃ uppajjitvā ṭhite jātā. *Purejātassā* ti tesāṃ uppādato paṭhamatarāṃ jātassa jātikkhaṇaṃ atikkamitvā ṭhitippattassa. *Imassa kāyassā* ti imassa catusamutṭhānika - tisamutṭhānikabhūta - upādā - rūpasankhātassa kāyassa. Ettha ca tisamutṭhānikakāyo ti āhāra-samutṭhānassa abhāvato brahmāpārisajjādīnaṃ kāyo veditabbo. Ayam ettha pāli-vaiyaṇā.

Ayaṃ pana pacchājātapaccayo nāma sankhepato, ṭhapetvā āruppavipāke, avasesā catubhūmakā arūpakkhandaḥ. So jātivasesaṃ kusalākusalavipākakiriyabhedena catudhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha pañcavokārabhave uppannaṃ catubhūmakakusalaṃ ca akusalaṃ ca uppādakkhaṇaṃ atikkamitvā ṭhitippattassa catusamutṭhānika-tisamutṭhānika-

<sup>1</sup> S. purejātaṃ nāma ti.

<sup>2</sup> Bm. omits dvārā.

<sup>3</sup> Above, p. 5 (11).

rūpakāyassa pacchājātapaccayo hoti. Vipāke pi, ṭhapetvā patisandhivipākaṇ, avaseso kāmāvacararūpāvacaravipāko tass' eva ekantena pacchājātapaccayo hoti. Lokuttaro pi pañcavokāre uppannavipākass'<sup>1</sup> eva pacchājātapaccayo hoti. Tebhūmakakiriyaṇ pi pañcavokāre uppannā va vuttappakārassa kāyassa pacchājātapaccayo hoti ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Pacchājātapaccayaniddeso niṭṭhito.*

## 12.

Āsevanapaccayaniddese *purimā purimā* ti sabbanayesu samanantarā ti tāva daṭṭhabbā. Kasmā pan' ettha anantarakaccayo viya *purimā purimā kusalā dhammā pacchimānaṇ pacchimānaṇ ariyakatānaṇ dhammānaṇ* ti ādinā nayena bhinnajātikehi saddhiṇ niddeso na kato ti? Attano gatiṇ gāhāpetuṇ asammattatāya. Bhinnajātikā hi bhinnajātikānaṇ arūpadhammānaṇ āsevanagūṇena paṇṇa-bala-vābhāvaṇ sādhamānā attano kusalādibbhāvasankhātāṇ gatiṇ gāhāpetuṇ na sakkonti; tasmā tehi saddhiṇ niddesaṇ akatvā ye ye saṇvasanā sankhātena āsevanena paṇṇatara-balavataṇbhāva-visiṭṭhaṇ attano kusalādibbhāvasankhātāṇ gatiṇ gāhāpetuṇ sakkonti, tesāṇ tehi samānajātikoh' eva saddhiṇ niddeso kato ti veditabbo.

Atha vipākavyākataṇ kasmā na gahitaṇ ti? Āsevanābhāvena. Vipākāṇ hi kammavasena vipākabhāvappattaṇ kamma-pariṇāmitaṇ hutvā vattati, nirussāhaṇ dubbalaṇ ti āsevanagūṇena attano sabbhāvaṇ gāhāpetvā paribhāvetvā neva aññaṇ vipākāṇ uppādetuṇ sakkoti, na purima<sup>2</sup> vipākānubhāvaṇ gahetvā uppajjitun ti. Kamma<sup>2</sup>-vegakkhittaṇ pana patitaṇ viya hutvā uppajjati ti sabbathā pi vipāke āsevaṇaṇ natthi ti āsevanābhāvena vipākāṇ na gahitaṇ. Kusala-kusala-kiriyaṇanantaraṇ uppajjamānaṇ pi c' etaṇ kamma-paṭibaddhavuttitāya āsevanagūṇaṇ na gahati ti kusalādayo pi<sup>3</sup> ssa āsevanapaccayo na honti. Api ca nānā-

<sup>1</sup> Bm. °vipāko tass' eva.

<sup>2</sup> Bm. has asterisk.

jātikattā<sup>1</sup> p'ete na honti yeva. Bhūmito pana ārammanato vā nānājātikattaṃ nāma natthi; tasmā kāmāvacarakusalakiriya<sup>1</sup> mahaggatakusalakiriyaṃ pi sankhārammaṇaṃ ca anulomakusalāṃ nibbānārammaṇassa gotrabhu-kusalassa āsevanapaccayo hoti yevā ti ayaṃ tāv' ettha pālivannaṇā.

Ayaṃ pana āsevanapaccayo jātito tāva kusalo, akusalo, kiriyāvyākato ti tidhā tthito.

Tattha kusalo bhūmito kāmāvacaro, rūpāvacaro, arūpāvacaro ti tividho hoti. Akusalo kāmāvacaro va. Kiriya<sup>1</sup>vyākato kāmāvacaro rūpāvacaro arūpāvacaro ti tividho va. Lokuttaro āsevanapaccayo nāma natthi ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha kāmāvacarakusalāṃ attano anantārassa kāmāvacarakusalass' eva. Yaṃ pan' ettha ñāṇasampayuttaṃ taṃ attanā sadisavedanassa rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakusalassā ti imesaṃ rāsinaṃ<sup>1</sup> āsevanapaccayo hoti. Rūpāvacarakusalāṃ pana rūpāvacarakusalass' eva; arūpāvacarakusalāṃ arūpāvacarakusalass' eva; akusalāṃ pana akusalass' eva āsevanapaccayo hoti. Kiriya<sup>1</sup>to pana kāmāvacara-kiriya<sup>1</sup>sankhāto tāva kāmāvacara-kiriya<sup>1</sup>ss' eva. Yo pan' ettha ñāṇasampayutto, so attanā sadisavedanassa rūpāvacarakiriya<sup>1</sup>ssa arūpāvacarakiriya<sup>1</sup>ssā ti imesaṃ rāsinaṃ<sup>1</sup> āsevanapaccayo hoti. Rūpāvacarakiriya<sup>1</sup>sankhāto pana rūpāvacarakiriya<sup>1</sup>ss' eva arūpāvacarakiriya<sup>1</sup>sankhāto arūpāvacarakiriya<sup>1</sup>ss' eva āsevanapaccayo hoti. Vipāko pana ekadhammassā pi ekadhammo pi vā koci vipākassa āsevanapaccayo natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Āsevanapaccayaniddeso nittthito.

### 13.

Kammāpaccayaniddese kammaṃ ti cetanākamman<sup>1</sup> ceva. Katattā ca rūpānaṃ ti kammanassa katattā uppannarūpanaṃ. Kammāpaccayena ti anekānam pi kappakotinaṃ matthake

<sup>1</sup> S. omits.

attano phalaṃ uppādetuṃ samatthena nānākkhaṇika-kamma-paccayena ti attho.

Kusalākusalaṃ hi kammaṃ attano pavattikkhaṇe phalaṃ na deti. Yadi dadeyya, yaṃ manusso devalokūpagakusala-kammaṃ karoti; tass' ānubhāvena tasmīṃ yeva khaṇe devo bhaveyya. Yasmiṃ pana khaṇe taṃ kataṃ, tato aññasmiṃ khaṇe avijjamānam pi kevalaṃ kaṭattā yeva diṭṭh' eva dhamme uppajjetvā<sup>1</sup> apare vā pariyāye avasesapaccaya-samāyoge satī phalaṃ uppādeti, niruddhā pi purimasippādī-kiriyaṃ viya kālantare pacchimasippādī-kiriyaṃ; tasmā nānākkhaṇika kamma-paccayo ti vuccati.

*Cetanā sampayuttakāṇaṃ dhammānaṃ* ti yā kāci cetanā attanā sampayuttakāṇaṃ dhammānaṃ. *Taṃ-samuṭṭhānānaṃ* ti iminā paṭisandhikkhaṇe kaṭattā rūpam pi gaṇhāti.<sup>2</sup> *Kamma-paccayena* ti idaṃ saha-jātacetanaṃ sandhāya vuttaṃ. Kusalādisu hi yā kāci saha-jātacetanā sesadhammānaṃ cītaṃ payogasaṅkhātena kiriyabhāvena upakārikā<sup>3</sup> hoti; tasmā saha-jātakamma-paccayo ti vuccati. Tāv' ayaṃ ettha pālīvaṇṇā.

Ayaṃ pana kamma-paccayo atthato catubbūnika<sup>4</sup>-cetanā-mattam eva. So jātibhedato kusalo, akusalo, vipāko, kiriyaṃ ti catudhā bhijjati. Tattha kusalo bhūmito kāmāvacarādivasena catudhā bhijjati. Akusalo ekadhā vā. Vipāko catudhā. Kiriyaṃ tidhā vā ti. Evam ettha nānapakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha saha-jātā kāmāvacarakusalā-cetanā pañcavokāre attanā sampayuttadhammānaṃ ceva cītasamuṭṭhānarūpassa ca catuvokāre sampayuttakhandhānaṃ yeva saha-jāta-kamma-paccayena<sup>5</sup> paccayo hoti. Uppajjitvā niruddhā pana attano vipākānaṃ<sup>6</sup> kaṭattā ca rūpānaṃ nānākkhaṇikakamma-paccayena paccayo hoti. Sā ca kho pañcavokāre yeva, na aññattha. Saha-jātā rūpāvacarakusalācetanā attanā sampayuttadhammānaṃ ceva cītasamuṭṭhānarūpānaṃ ca ekanten' eva saha-jāta-kamma-paccayena paccayo. Uppajjitvā niruddhā pana

<sup>1</sup> Bm. upapajjetvā.

<sup>2</sup> Bm. gaṇhāti. <sup>3</sup> S. upakāro.

<sup>4</sup> S. bhūmaka.

<sup>5</sup> Bm. omīsa.

<sup>6</sup> Bm. inserts khandhānaṃ.

attano vipākānañ ceva kaṭattā rūpānañ ca nānākkha-  
ṇikakammapaccayena paccayo.<sup>1</sup> Arūpāvacarā pana lokū-  
tarā ca saha-jātā kusalacetanā pañcavokāre attanā sampa-  
yuttadhammānañ ceva cittasamuṭṭhānarūpānañ ca, catu-  
vokāre sampayuttakhandhānañ yeva saha-jātakammapacca-  
yena paccayo. Uppajjitvā niruddhā pan' esā duvidhā pi  
attano attano vipākakkhandhānañ yeva nānākkhaṇika-  
kammapaccayena paccayo. Saha-jātā akusalacetanā pañca-  
vokāre attanā sampayuttakhandhānañ ceva cittasamuṭ-  
ṭhānarūpānañ ca catuvokāre arūpakkhandhānañ yeva  
saha-jātakammapaccayena paccayo. Uppajjitvā niruddhā  
pana vipākakkhandhānañ ceva kaṭattā rūpānañ ca nā-  
nākkhaṇikakammapaccayena paccayo. Kāmāvacararūpā-  
vacarato vipākacetanā attanā sampayuttadhammānañ  
pavatte cittasamuṭṭhānarūpānañ paṭisandhiyañ kaṭattā  
rūpānañ ca saha-jātakammapaccayena paccayo. Arūpā-  
vacaravipākacetanā attanā sampayuttadhammānañ yeva  
saha-jātakammapaccayena paccayo. Lokuttaravipākace-  
tanā pañcavokāre attanā sampayuttadhammānañ ceva  
cittasamuṭṭhānarūpassa ca, catuvokāre arūpass'<sup>2</sup> eva saha-  
jātakammapaccayena paccayo. Tebhūmikā kiriyaetanā  
pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhā-  
narūpassa ca saha-jātakammapaccayena paccayo. Yā pan'  
ettha āruppe uppajjati, sā<sup>3</sup> arūpadhammānañ yeva saha-  
jātakammapaccayena paccayo ti. Evam ettha paccayup-  
pannato viññātabbo vinicchayo ti.

*Kammapaccayaniddeso nittihito.*

#### 14.

Vipākapaccayaniddese vipākā cattāro khandhā ti yasmā  
kammāsamūṭṭhānā pi rūpā vipākā na honti, tasmā vipākā  
ti vatvā cattāro khandhā ti vuttañ. Evam ayañ pāli arūpa-  
dhammānañ yeva vipākapaccayavasena āgatā.

Pañhavāre pana vipākāryākato eko khandho tiññañ<sup>4</sup>

<sup>1</sup> S. omits this sentence.

<sup>2</sup> S. arūpāvacarass'.

<sup>3</sup> Bm. has asterisk.

<sup>4</sup> S. tiññannañ.

*khandhānaṃ cittasamutthānaṃ ca rūpānaṃ vipākapaṭṭhāyena paṭṭhāyena; paṭisandhikkhaṇe vipākāryākato eko khandho tiṇṇaṃ<sup>1</sup> khandhānaṃ kaṭattā ca rūpānaṃ vipākapaṭṭhāyena paṭṭhāyena ti āgatattā cittasamutthāna-kammasamutthānānaṃ rūpānaṃ pi vipākapaṭṭhāyena labbhati. Idha pana sāvasavasena desanā katā ti ayaṃ tāv' ettha pāliyaṇṇanā.*

Ayaṃ pana vipākapaṭṭhāyena vipākabhāvena jātito ekaviddho. Bhūmibhedato kāmāvacarādivasena entudhā bhijjati ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha kāmāvacararūpāvacaravipāko attanā sampayuttadhammānaṃ<sup>2</sup> pavatte cittasamutthāna-rūpānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ ca vipākapaṭṭhāyena hoti. Arūpāvacaravipāko sampayuttadhammānaṃ yeva lokuttaravipāko pañcavokāre sampayuttadhammānaṃ ceva cittasamutthānarūpassa ca catuvokāre sampayuttakhandhānaṃ<sup>3</sup> yeva vipākapaṭṭhāyena hoti ti. Evam ettha paṭṭhāyena yuppānato pi viññātabbo vinicchayo ti.

*Vipākapaṭṭhāyenaiddeso nīṭhito.*

## 15.

Āhārapaṭṭhāyenaiddese kabalīkārō āhārō ti catasantati-samutthāne rūpe oṇā āhārō nāma. Yo pana yasā kabalī<sup>4</sup> karitvā ajjhoharito va āhāraṭṭhāyena karoti, na pahitthito; tasmā āhārō ti avatvā kabalīkārō āhārō ti vuttay. Kabalī<sup>4</sup> karitvā ajjhoharitaṭṭhāyena vatthu kattā vā kabalīkārōti nāma etay<sup>5</sup> tassa. *Arūpino āhārō* ti phassacetanā viññāpāhārā. *Tay-samutthānānaṃ* ti idhā pi kammasamutthānāni gahitān' eva. Vuttay h' etay Paṭhavāre: *paṭisandhikkhaṇe vipākāryākato āhārō sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaṭṭhāyena paṭṭhāyena ti. Ayaṃ tāv' ettha pāliyaṇṇanā.*

Ayaṃ pana āhārapaṭṭhāyena sankhepato kabalīkārō āhārō, phasso, cetanā, viññānaṃ ti cattāro dhammā honti.<sup>6</sup> Tattha, tṭhapetvā kabalīkārāhāraṃ, sesā tayo arūpāhārā jātivasena

<sup>1</sup> S. tiṇṇanay.

<sup>2</sup> S. khandhānaṃ.

<sup>3</sup> S. dhammānaṃ.

<sup>4</sup> Bm. kabalay.

<sup>5</sup> S. ev' etay.

<sup>6</sup> S. ii. 11.



kusalākūsala - vipāka - kiriyabhedato catudhā bhijjanti. Puna bhūmibhedena kusalo catudhā, akusalo ekadhā, vipāko catudhā, kiriyā tidhā ti evaṇ anekadhā bhijjanti. Kabalinkārāhāro pana jātito avyākato, bhūmito kāmāvacaro vā ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha catubhūmakā<sup>1</sup> pi tayo kusalā āhārā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca āhārapaccayena paccayo. Thapetvā pana rūpāvacaraṇ, avasesā āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Akusalāhāresu pi es' eva nayo. Catubhūmaka - vipākāhārā pana sabbattha sampayuttakānaṇ<sup>2</sup> āhārapaccayo honti. Kāmāvacara-rūpāvacaravipākā pan' ettha pañcavokāre uppajjamānā pavatte cittasamuṭṭhānarūpassa paṭisandhiyaṇ kaṭattā rūpassā pi āhārapaccayo honti. Lokuttarā<sup>3</sup> cittasamuṭṭhānarūpass' eva. Āruppe uppannā rūpassa paccayo na honti. Tebhūmakā pi tayo kiriyāhārā pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Catusantati-samuṭṭhāno kabalinkārāhāro kiñcāpi māsassa kāyassā ti avisesato vutto, visesato pan' āyam ettha āhārasamuṭṭhānarūpassa janako ceva anupālako ca hutvā āhārapaccayena paccayo hoti. Sesa-tisantati-samuṭṭhānaassa anupālako va hutvā āhārapaccayena paccayo hovi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Āhārapaccayaniddeso nitthito.*

# 16.

Indriyapaccayaniddese *cakkhundriya* ti cakkhusan-khātāṇ indriyaṇ. *Indriyapaccayenā* ti saṇaṇ purejāto hutvā arūpadhammānaṇ uppādato paṭṭhāya yāva bhaṅgā indriyapaccayena paccayo hoti. Soṭindriyādisu pi es' eva nayo.

<sup>1</sup> S. bhūmika.

<sup>2</sup> Sic both Bm. S.

<sup>3</sup> S. lokuttara.

*Arūpino indriyā* ti ettha arūpa-jīvitindriyam pi sangahitaṃ. *Taṃ-samuṭṭhānānaṃ* ti ettha heṭṭhāvuttanāyena' eva kaṭattā rūpaṃ pi sangahitaṃ. Vuttaṃ h' etaṃ Pañhavāre: *paṭisandhikkhaṇe vipākāryākātā indriyā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ indriyapaccayena paccayo* ti. Evaṃ tāv' ettha palīvaṇṇanā veditabbā.

Ayaṃ pana indriyapaccayo itthindriya-purisindriya-vajjānaṃ samavīsatiyā indriyānaṃ vasena ṭhito. Itthindriya-purisindriyāni hi kiñcāpi itthilinga-purisalingādīnaṃ bījabhūtāni, kalalādikāle pana vijjamānesu pi [taṃ<sup>1</sup>] tesu itthilinga-purisalingādīnaṃ<sup>2</sup> abhāvātāni<sup>3</sup> neva tesāṃ, na aññesaṃ indriyapaccayataṃ pharanti. Indriyapaccayo hi attano vijjamāne khaṇe<sup>4</sup> avinibbatta-<sup>5</sup>dhammānaṃ indriyapaccayataṃ aphaṇanto nāma natthi, tasmā tāni indriyapaccayo na honti. Yesāṃ pan' etāni bījabhūtāni, tesāṃ tāni suttantikapariyāyena pakatūpanissayaabhāvaṃ bhajanti. Iti indriyapaccayo samavīsati<sup>6</sup> indriyānaṃ vasena ṭhito ti veditabbo.

So jātito kusalakusalāvipākakiriyarūpavasena pañcadhā bhijjati. Tathā kusalo bhūmivasena catudhā. Akusalo kāmāvacaro va. Vipāko catudhā. Kiriyāsankhāto tidhā. Rūpaṃ kāmāvacaram evā ti evaṃ anekadhā bhijjati ti. Evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha catubhūmako pi kusalindriyapaccayo pañcavokāre sampayuttadhammānaṃ ceva citta-samuṭṭhānarūpassa ca [indriyapaccayena paccayo hoti<sup>7</sup>]. Tathā akusalo. Thapetvā pana rūpāvacarakusalaṃ, avaseso kusalākusalo āruppe sampayuttadhammānaṃ yeva indriyapaccayena paccayo. Catubhūmako pi vipākindriyapaccayo ekanten' eva sampayuttakānaṃ indriyapaccayena paccayo. Kāmāvacara-rūpāvacarā pan' ettha pañcavokāre uppañjanato pavatte cittasamuṭṭhānarūpassa paṭisandhiyaṃ kaṭattā rūpassā pi indriyapaccayena paccayo hontī. Lo-

<sup>1</sup> S. omits.

<sup>2</sup> Bm. abhāvābhāvātāni.

<sup>3</sup> Bm. avinibbhuttā.

<sup>4</sup> Bm. omits this clause.

<sup>5</sup> S. °lingānaṃ.

<sup>6</sup> Bm. °mānakkhāṇa.

<sup>7</sup> Bm. °vīsatiyā.

kuttarā citta-samutthānarupass' eva. Āruppe uppannā lokuttaravipākā indriyā rūpassa paccayo na honti. Tebhūmakā [pi<sup>1</sup>] kiriyindriyā pañcavokāre sampayuttadhammānañ ceva cittasamutthānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānañ yeva indriyapaccayatay pharanti. Cakkhundriyādivasena chabbidhe rūpindriye cakkhundriyañ kusalākusalavipākato sampayuttadhammānañ dvinnāñ cakkhuvīññānānañ, sotindriyādini tathāvidhānañ yeva sotavīññānānānañ, rūpajivitindriyañ attanā sahaajātarūpānañ tītikkhane indriyapaccayena paccayo. Sahajātapaccayatā pana tassa natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Indriyapaccayaniddeso nūṭhito.*

### 17.

Jhānapaccayaniddese *jhānaṅgāni* ti<sup>2</sup> dve pañcaviññānavajjesu sesacittesu uppannāni vitakkavicārapītisomanassadomanassupekkhācittakaggatāsankhātāni satta aṅgāni. Pañcannañ pana viññānakāyānañ abhinipātamatattā tesu vījjamānāni pi upekkhāsukhadukkhāni upanijjhānākārassa abhāvato jhānaṅgāni ti na uddhātāni. Tattha pacchinnattā pana sesāhetukesu pi jhānaṅgañ na uddhatam eva.

*Tay-samutthānānañ* ti idhā pi katattā rūpañ sangahitan ti veditabbañ. Vuttañ h' etañ Pañhavāre: *paṭisandhikkhane vipākāvyākātāni jhānaṅgāni sampayuttakānañ khandhānañ katattā ca rūpānañ jhānapaccayena paccayo ti. Ayañ tāv' ettha pālivaṇṇanā.*

Ayañ pana jhānapaccayo sattannañ jhānaṅgañ vasena tīhito pi jātibhedato pi kusalākusalavipākakiriyavasena catudhā bhijjati. Puna bhūmivasena catudhā ekadhā catudhā tīdhā ti dvādasadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

<sup>1</sup> Bm. *omīta*.

<sup>2</sup> Above, p. 6.

Evay bhinne pan' ettha catubhūmakam pi kusalaṃ jhānagaṃ pañcavokāre sampayuttadhammānaṃ ceva citta-samutthānarūpassa ca. Thapetvā rūpāvacaraṃ, avasesaṃ āruppe sampayuttadhammānaṃ yeva jhānapaccayena paccayo. Akusale pi es' eva nayo. Kāmāvacara-rūpāvacara-vipākaṃ pavatte sampayuttadhammānaṃ ceva citta-samutthānarūpassa ca, paṭisandhiyaṃ sampayuttadhammānaṃ ceva kaṭattā rūpassa ca, āruppavipākaṃ sampayuttadhammānaṃ yeva; yaṃ ca āruppe lokuttaravipākaṃ uppajjati, taṃ ca, pañcavokāre pana taṃ citta-samutthānarūpassa pi jhānapaccayena paccayo hoti. Tebhūmakam pi kiriya-jhānagaṃ pañcavokāre sampayuttadhammānaṃ ceva citta-samutthānarūpassa ca, yaṃ pan' ettha āruppe uppajjati, taṃ sampayuttadhammānaṃ yeva jhānapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo.

*Jhānapaccayaniddeso nīṭṭhito.*

### 18.

Maggapaccayaniddese *maggangāni* ti ahetukacittuppadavajjesu sesacittesu uppannāni paññā vitakko sammāvācā-kammant'-ājivā viriyaṃ sati samādhi, micchādītṭhi micchāvācā-kammant'-ājivā ti imāni dvādasangāni. Maggassa pana hetu-pacchimakattā ahetukacittesu maggangāni na uddhatāni. *Taṃ-samutthānānaṃ* ti idhā pi kaṭattā rūpaṃ sanga-hitam eva. Vuttay h' etay Pañhavāre: *paṭisandhikkhaṇe vipākāvyākātāni maggangāni sampayuttakānaṃ khaṇḍhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo* ti. Ayaṃ tāv' ettha pālivaṇṇanā.

Ayaṃ pana maggapaccayo dvādasannaṃ maggangānaṃ vasena ṭhito pi jātibhedato kusalādivasena catudhā. Kusalādinnaṃ ca kāmāvacarādi-bhūmibhedato dvādasavidhaṃ<sup>1</sup> bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evay bhinne pan' ettha catubhūmakam pi kusala-

<sup>1</sup> Bm. dvādasadhā.

maggāṅgaṃ pañcavokāre sampayuttadhammānañ ceva citta-samutthānarūpassa ca thapetvā rūpāvacaraṃ avasesaṃ āruppe sampayuttadhammānaṃ yeva maggapaccayena paccayo ti<sup>1</sup> sabbaṃ jhānapaccaye viya vitthāretabban ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Maggapaccayaniddeso nīṭhito.*

19.

Sampayuttapaccayaniddese pāli uttānatthā<sup>2</sup> eva. Ayaṃ pana sampayuttapaccayo nāma sankhepato sabbe pi arūpino khandhā. Pabhedato pan' essa jātito kusalādīnaṃ bhūmito ca kāmāvacarādīnaṃ vasena anekadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha catubhūmaṃ<sup>3</sup> pi kusalakkhandhesu eko khandho tiṇṇaṃ khandhānaṃ, tayo ekassa, dve dvinnan ti evaṃ sabbe pi aññamaññaṃ sampayuttapaccayena paccayo. Akusalavipāka-kiriya-khandhesu pi es' eva nayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Sampayuttapaccayaniddeso nīṭhito.*

20.

Vippayuttapaccayaniddese rūpino dhammā arūpīnaṃ ti idan tāva hadayavatthuno ceva cakkhundriyādīnañ ca vasena veditabbaṃ. Rūpadhammesu hi ete yeva cha koṭṭhāsā arūpakkhandhānaṃ vippayuttapaccayena paccayo<sup>4</sup> honti. Rūpāyatanādayo pana ārammanadhammā kiñcāpi vippayuttadhammā, vippayuttapaccayā pana na honti. Kiñkāraṇā? Sampayogāsankāya abhāvato. Arūpino hi khandhā cakkhādīnaṃ vatthūnaṃ abbhantarato nikkhantā<sup>5</sup> viya uppajjanti. Tattha āsankā hoti: kin nu kho, ete etehi

<sup>1</sup> S. omits.

<sup>2</sup> S. °nattham eva.

<sup>3</sup> S. bhūmikesu.

<sup>4</sup> S. vippayuttapaccayo.

<sup>5</sup> Bm. nikkhamantā.

sampayuttā, udāhu vippayuttā ti? Ārammaṇadhammā pana vatthuniṣṣayena uppajjamānānaṃ ārammaṇamattā honti ti natthi tesu sampayegāsankā; iti sampayogāsankāya abbhāvato na te vippayuttapaccayā. Hadayavattu-ādisu yeva<sup>1</sup> pan' āyaṃ vippayuttapaccayatā veditabbā. Vuttam pi e' etaṃ Pañhavāre: vatthu<sup>2</sup> kusalānaṃ khandhānaṃ vippayuttapaccayena paccayo; vatthu<sup>2</sup> akusalānaṃ khandhānaṃ vippayuttapaccayena paccayo; cakkhāyatanaṃ cakkhaviññānaṃ vippayuttapaccayena paccayo; sota-, ghāna-,<sup>3</sup> jivhā-, kāyāyatanaṃ kāyaviññānaṃ vippayuttapaccayena paccayo; vatthu vipākāryākātānaṃ kiriyāryākātānaṃ khandhānaṃ vippayuttapaccayena paccayo ti.

Arūpino dhammā rūpīnaṃ ti idaṃ pana catunnaṃ khandhānaṃ vasena veditabbaṃ. Arūpadhammesu hi cattāro khandhā va saha-jāta-purejātānaṃ rūpadhammānaṃ vippayuttapaccayena paccayo honti. Nibbānaṃ pana, arūpam pi samānaṃ, rūpassa vippayuttapaccayo na hoti. Catūhi sampayogo, catūhi vippayogo ti hi vuttaṃ. Iti catunnaṃ arūpakkhandhānaṃ yeva vippayuttapaccayatā veditabbā. Vuttam pi e' etaṃ Pañhavāre; saha-jāta kusalā khandhā citta mutthānānaṃ rūpānaṃ vippayuttapaccayena paccayo; pacchājātā kusalā khandhā purejātassa imassa kāyassa vippayuttapaccayena paccayo; paṭisandhikkhaṇe vipākāryākātā khandhā kaṭattā rūpānaṃ vippayuttapaccayena paccayo; khandhā vatthussa vippayuttapaccayena<sup>4</sup> paccayo ti. Evaṃ tāv' ettha pālivaṇṇanā veditabbā.

Ayaṃ pana vippayuttapaccayo nāma sankhepato pañcavokārabhave vattamānā rūpārūpadhammā. Tesu rūpaṃ vatthuno cakkhādīnaṃ ca vasena chadhā bhinnaṃ, arūpaṃ pañcavokārabhave uppannakusalākusala-vipākakiriyava-sena catudhā bhinnaṃ. Tassa<sup>5</sup> bhūmito kāmāvacarādivasena catudhā ekadhā tidhā tidhā ti ekādasadhā bhedo hoti. Āruppavipākaṃ hi vippayuttapaccayo na hoti ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne par' ettha pañcavokārabhave uppannaṃ

<sup>1</sup> Bm. eva.

<sup>2</sup> S. vatthup.

<sup>3</sup> S. ghāna.

<sup>4</sup> Bm. has only vatthussāti evaṃ . . .

<sup>5</sup> S. Tattha.

catubhūmakam pi kusalaṃ akusalaṃ ca attanā-samutthāpita-cittasamutthāna-rūpassa sahaajāta-vippayuttapaccāyena paccayo hoti.<sup>1</sup> Uppādaḍḍhanaṃ pana atikkamitvā tthikkhanaṃ pattassa purejātassa catusamutthānika-tisamutthānikarūpakāyassa pacchajāta-vippayuttapaccayena paccayo hoti.<sup>2</sup> Ettha catusamutthānikakāyo ti āhārasamutthānassa abhāvato Brahmāpārisajjādinaṃ kāyo vedītabbo. Kāmāvacara-rūpāvacaravipākaṃ pana pavatte cittasamutthānassa paṭisandhiyaṃ katattā<sup>3</sup> rūpassa ca sahaajāta-vippayuttapaccayena paccayo hoti. Lokuttaravipākaṃ cittasamutthāna-rūpass' eva. Tividham pi paṇ' etaṃ purejātassa catusamutthānika-tisamutthānika kāyassa pacchajāta-vippayuttapaccayena paccayo. Tebhūmakam pi kiriyaṃ cittasamutthānassa sahaajāta-vippayuttapaccayena paccayo. Purejātassa catusamutthānika-tisamutthānikakāyassa pacchajāta-vippayuttapaccayena paccayo. Chadhā tthitesu pana rūpesu vatthurūpaṃ paṭisandhikkhane kāmāvacara-rūpāvacaravipākānaṃ sahaajāta-vippayuttapaccayena paccayo. Pavatte uppajjamānānaṃ catubhūmaka-kusalānaṃ akusalānaṃ dve pañca viññānavajjānaṃ tebhūmaka-vipākānaṃ tebhūmakakiriyānaṃ ca purejāta-vippayuttapaccayena paccayo. Cakkhāyatanādini cakkhuvīññānādinaṃ purejātavippayuttapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

*Vippayuttapaccaya-niddeso nīttito.*

## 21.

- Atthipaccayaniddese cattāro khandhā ti ādihi sahaajāta-vasena atthipaccayo niddittho. Cakkhāyatanaṃ ti ādihi purejātavasena. Yaṃ rūpaṃ nissāya ti ettha sahaajāta-purejātavasena atthipaccayo niddittho. Evam ayaṃ pāli sahaajāta-purejātānaṃ yeva atthipaccayānaṃ vasena āgatā.

Pañhavāre pana : sahaajātaṃ, purejātaṃ, pacchajātaṃ, āhā-

<sup>1</sup> Bm. ti only.

<sup>2</sup> Bm. ti only, followed by an asterisk.

<sup>3</sup> S. omits. Bm. has asterisk.

raṇ indriyaṇ ti imesaṇ vasena āgatattā pacchājāta'āhārin-driyavasenaṇ pi atthipaccayo labbhati.

Idha pana sāvasesavaseṇa<sup>1</sup> desanā katā ti ayaṇ tāv' ettha pālivaṇṇanā.

Ayaṇ pana atthipaccayo nāma duvidho : aññamaññato, na aññamaññato<sup>2</sup> ca. Tattha aññamaññaṇ ti vidhaṇ : arūpaṇ arūpena, rūpaṇ rūpena, rūpārūpaṇ rūpārūpena. *Cattāro khandhā arūpino* ti ettha hi sabbacittuppati-vaseṇa arūpaṇ arūpena vuttaṇ. *Cattāro mahābhūtā* ti ettha sabbasantati-vaseṇa rūpaṇ rūpena, *okkantikkhaṇe nāma rūpaṇ* ti ettha paṭisandhikkhandhānaṇ ceva vatthuno ca vaseṇa rūpārūpaṇ rūpārūpena vuttaṇ. Na aññamaññaṇ pi ti vidhaṇ : arūpaṇ rūpassa, rūpaṇ rūpassa, rūpaṇ arūpassa. *Citta-cetasikā dhammā* ti ettha hi pañcavokāravaseṇa arūpaṇ rūpassa vuttaṇ. *Mahābhūtā upādā-rūpaṇ* ti ettha sabbasantativaseṇa rūpaṇ rūpassa, cakkhūyantaṇ cakkhuviññāpādhātuyā ti ādisu vatthārammaṇavaseṇa rūpaṇ arūpassa atthipaccayo ti vuttaṇ. Api c' esa atthi-paccayo nāma sankhepato khaṇattayaṇ<sup>3</sup> nāmañ ceva rūpaṇ ca vattamānā pañcakkhandhā ti pi vattaṇ vattaṇti. So jātibhedato kusalākusalavipāka-kiriya-rūpavaseṇa pañca-dhā bhijjati. Tattha kusalo saha-jāta-pacchājātavaseṇa duvidho hoti. Tathā akusalo vipāka-kiriya-sankhāto ca. Tesu kusalo kāmāvacarādibhedena catudhā bhijjati. Akusalo kāmāvacaro va. Vipāko catubbhūmakō. Kiriya-sankhāto tibbhūmakō. Rūpa-sankhāto atthipaccayo kāmāvacaro va. So pana saha-jāta-purejātavaseṇa duvidho. Tattha pañca vatthūni ārammaṇāni ca purejātāṇ' eva. Hada-yavattu saha-jātaṇ vā hoti purejātaṇ vā. Pañhavāre pana āgato āhāro indriyaṇ ca saha-jātādibhedāṇ na labbha-ti ti.<sup>4</sup> Evam ettha nānappakārabhedato viññātabbo vinic-chayo.

Evāṇ bhinne pan' ettha catubbhūmakakusalo pi saha-jāto atthipaccayo pañcavokāre *eko khandho tiṇṇaṇ khandhānaṇ* ti ādinā nayeṇa aññamaññaṇ khandhānaṇ ceva citta-

<sup>1</sup> S. sāvasesena.

<sup>2</sup> Bm. °ppattaṇ.

<sup>3</sup> S. aññato, na aññato.

<sup>4</sup> Bm. labhatiti.



samutṭhānarūpassa ca. Thapetvā pana rūpāvacarakusalaṃ avaseso<sup>1</sup> āruppe sampayutta-khandhānaṃ yeva saha-jāta-kusalo atthipaccayena paccayo hoti. Catubhūmako pan' esa pañcavokāre catusamutṭhānika-tisamutṭhānika-kāyassa pacchājāto kusalo atthi-<sup>1</sup> paccayo hoti. Akusale pi es' eva nayo. So pi hi pañcavokāre sampayutta-khandhānaṃ ceva cittasamutṭhānarūpassa ca catuvokāre sampayutta-khandhānaṃ yeva saha-jāta kusalo atthipaccayena paccayo. Pañcavokāre catusamutṭhānika - tisamutṭhānikakāyassa pacchājāta kusalo atthipaccayena paccayo. Vipākato pana kāmāvacararūpāvacaro atthipaccayo niyamen' eva paṭisandhikkhaṇe khandhānaṃ ceva kaṭattā rūpassa ca saha-jāta-atthipaccayena paccayo. Pavatte pana sampayuttakhandhānaṃ ceva cittasamutṭhānarūpassa ca saha-jāta-atthipaccayena paccayo. Thitippattassa catusamutṭhānika - tisamutṭhānikakāyassa pacchājāta-atthipaccayena paccayo. Arūpāvacaravipāko pana āruppe uppannalokuttaravipāko ca attanā sampayuttakhandhānaṃ yeva saha-jāta-atthipaccayena paccayo. Pañcavokāre lokuttaravipāko sampayuttakhandhānaṃ ceva cittasamutṭhānarūpassa ca saha-jāta-atthipaccayena paccayo. Catusamutṭhānika-tisamutṭhānikakāyassa pacchājāta-atthipaccayena paccayo. Kiriya to rūpāvacaro atthipaccayo sampayutta-khandhānaṃ ceva citta-samutṭhānarūpassa ca saha-jāta-atthipaccayena paccayo. Catusamutṭhānika-tisamutṭhānikakāyassa pacchājāta-atthipaccayena paccayo. Kāmāvacara<sup>2</sup>-rūpāvacaro pana āruppe sampayuttakhandhānaṃ ceva pañcavokāre cittasamutṭhānarūpassā pi saha-jāta-atthipaccayena paccayo. Catusamutṭhānika-tisamutṭhānikakāyassa pacchājāta-atthipaccayena paccayo. Rūpasankhāto pana atthipaccayo saha-jāto, purejāto, āhāro, indriyaṇaṃ ti catubbidho. Tattha saha-jātarūpa-atthipaccayo catusamutṭhānavasena catudhā tiṭṭhati.<sup>3</sup> Tattha kamma-samutṭhāno ekaṃ<sup>4</sup> mahābhūtaṃ tiṇṇaṃ mahābhūtaṇaṃ, tiṇi ekassa, dve dvinnāṃ, mahābhūtā upādā-rūpānaṃ ti

<sup>1</sup> Bm. *adds* paccayena.<sup>2</sup> Bm. *°vacarā*.<sup>3</sup> Bm. *thito*.<sup>4</sup> S. *omits*, but inserts saha-jāta-rūpa-atthipaccayo.

evaṃ sahaajāta-atthipaccayena paccayo hoti. Paṭisandhikkhaṇe vatthurūpaṃ<sup>1</sup> kāmāvacara-rūpāvacaravipākakkhandhānaṃ sahaajāta-atthipaccayena paccayo hoti. Tesāṃ pi tisamuṭṭhānikarūpaṃ ekaṃ mahābhūtaṃ tinnāṃ mahābhūtānaṃ, tīpi ekassa, dve dvinnāṃ, mahābhūtānaṃ, upādā-rūpānaṃ ti evaṃ sahaajāta-atthipaccayena paccayo hoti. Purejāta - atthipaccayo pana vatthupurejāta - ārammaṇapurejātavasena duvidho hoti. So duvidho pi heṭṭhā purejātapaccaye vuttanāyena' eva yojetvā gaheṭṭhaḥ. Āhāra-atthipaccayo pi heṭṭhā kabalinkārāhārapaccaye yojitanāyena' eva yojetabbo.

Idha paṇ' esa attano aniruddhakkhaṇe paccayabhāvena atthipaccayo ti vutto. Rūpa-jīvitindriyam pi heṭṭhā indriyē rūpa-jīvitindriyayojanāyaṃ vuttanāyena' eva gaheṭṭhaḥ.<sup>2</sup>

Idha pana tam pi attano aniruddhakkhaṇe yeva paccayabhāvena atthipaccayo ti vuttan ti evaṃ ettha paccayuppannato pi viññāṭabbo vinicchayo ti.

*Atthipaccayaniddeso nīṭṭhito.*

## 22.

Natthipaccayaniddese samanantarāniruddho<sup>3</sup> ti aññena citupādāna anantarikā hutvā samanantarāṃ niruddho.<sup>3</sup> Paccuppannānaṃ<sup>4</sup> ti paccayuppannānaṃ. Iminā natthipaccayassa okāsadānatṭhena natthipaccayabhāvaṃ sādheti. Purimesu hi nirodhavasena pacchimānaṃ pacchimānaṃ<sup>5</sup> pavattanokāsaṃ adentesu tesāṃ [adentesu<sup>6</sup>] paccayuppannabhāvo<sup>7</sup> na siyā ti. Ayam ettha pālivaṇṇanā.

Sesaṃ sabbaṃ anantarapaccaye vuttanāyena' eva veditaḥ. Paccayalakkhaṇam eva h' ettha nānaṃ. Paccayānaṃ pana paccayuppannānaṃ ca nānākaraṇaṃ natthi. Kevalaṃ pana tattha cakkhuvīññādhātu taṃ-sampayuttakā ca dhammā mānodhātuyā ti ādinā nayena paccayā ca paccayuppannā ca sarūpato dassitā.

<sup>1</sup> S. rūpānaṃ.

<sup>2</sup> Bm. niruddhā. Above, p. 7.

<sup>3</sup> Bm. omits.

<sup>4</sup> Bm. omits.

<sup>5</sup> Bm. yojetabbaṃ.

<sup>6</sup> Bm. paṭuppannānaṃ.

<sup>7</sup> Bm. paṭuppannaṃ.

Idha paṇa samanantara-niruddhā citta-cetasikā dhammā paccayuppannānaṃ<sup>1</sup> citta-cetasikānaṃ dhammānaṃ ti sabbe pi te nirodhupādavasena sāmāññiāto dassitā ti.

*Natthipaccayaniddeso nittihito.*

### 23.

Vigatapaccayaniddese samanantaravigatā ti samanantaram eva vigatā. Iminā vigatapaccayassa vigacchamāna-bhāven'<sup>2</sup> eva paccayabhāvaṃ dasseti ti natthipaccayassa ca imassa ca vyañjanamatte yeva nānattaṃ, na atthe ti.

*Vigatapaccayaniddeso nittihito.*

### 24.

Avigatapaccayaniddese cattāro khandhā ti ādinaṃ sabbā-kārena atthipaccayaniddese vuttanayen' eva attho veditabbo. [Tattha anekadhammānaṃ eka-paccayabhāvato ti etesu hi ṭhapetvā,<sup>3</sup>] imassā pi hi paccayassa atthipaccayena saddhiṃ vyañjanamatte yeva nānattaṃ, na atthe ti.

*Avigatapaccayaniddeso nittihito.*

## III.

Idāni evaṃ uddesa-niddesato<sup>4</sup> dassitesu imesu catuvisa-tiyā-paccayesu ñānacārassa visadabhāvatthaṃ (1) aneka-dhammānaṃ ekapaccayabhāvato, (2) ekadhammassa aneka-paccayabhāvato, (3) ekapaccayassa anekapaccayabhāvato, (4) paccayasabhāgato, (5) paccayavisabhāgato, (6) yugala-kato, (7) janakājanakato, (8) sabbatṭhānikāsabbatṭhānikato, (9) rūpaṃ rūpassā ti ādi vikappato, (10) bhavabhedato ti imesaṃ dasannaṃ padānaṃ vasena pakīṇakavinicchayo veditabbo.

<sup>1</sup> Bm. paṭuppannānaṃ.

<sup>3</sup> Bm. omits from Tattha.

<sup>2</sup> S. viggacchanabhāven'.

<sup>4</sup> S. uddesato only.

Tattha (1) *anekadhammanāṇaṃ ekapaccayabhāvato* ti etesu hi, ṭhapetvā kammapaccayaṇaṃ, avasesesu tevīsatiyā-paccayesu anekadhammā ekeko<sup>1</sup> paccayo honti. Kammapaccayo pana eko cetanādhhammo yevā ti. Evaṇ tāv' ettha anekadhammanāṇaṃ ekapaccayabhāvato viññātabbo<sup>2</sup> vinicchayo veditabbo.

(2) *Ekadhammassa anekapaccayabhāvato* ti hetupaccaye tāva amoho ekadhammo.<sup>3</sup> So purejāta-kammāhāra-jhānapaccayo va na hoti; sesānaṃ viśatiyā paccayānaṃ vasena paccayo hoti. Alobhādosā indriya-maggapaccayā pi na honti; sesānaṃ aṭṭhārasannaṃ paccayānaṃ vasena paccayo honti. Lobhadosamohā vipākappaccayo<sup>4</sup> pi na honti; sesānaṃ sattarasannaṃ paccayānaṃ vasena paccayo honti. Doso adhipatipaccayo pi na hoti; sesānaṃ soḷasannaṃ paccayānaṃ vasena paccayo hoti.

Ārammaṇapaccaye rūpāyatanāṃ cakkhuvīññāṇadhātuyā ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo. Tathā manodhātuyā ahetukamanovīññāṇadhātuyā ca. Sahetukāya pana ārammaṇādhipati-ārammaṇūpanissaya-vasenā pi paccayo hoti. Iminā nayena sabbesaṃ ārammaṇapaccayadharmānaṃ anekapaccayabhāvo veditabbo.

Adhipatipaccaye ārammaṇādhipatino ārammaṇapaccaye vuttanayena<sup>5</sup> anekapaccayabhāvo veditabbo. Sahajātādhipatisu vīmaṇsā amohaḥetu viya viśatidhā paccayo hoti. Chando hetu - purejāta - kamma - āhāra - indriya - jhāna-maggapaccayo na hoti; sesānaṃ sattarasannaṃ paccayānaṃ vasena paccayo hoti. Cittaṃ hetu-purejāta-kamma-jhāna-maggapaccayo na hoti; sesānaṃ ekūnavīsatiya-paccayānaṃ vasena paccayo hoti. Viriyaṃ hetu-purejāta-kammāhāra-jhānapaccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti.

Anantarapaccaye cakkhuvīññāṇadhātū ti ādinā nayena vuttesu catūsu khandhesu vedanākkhandho hetu-purejāta-kammāhāra-maggapaccayo na hoti; sesānaṃ ekūnavīsatiyā

<sup>1</sup> Bm. ekato.

<sup>2</sup> Bm. omīta.

<sup>3</sup> Bm. eko.

<sup>4</sup> So both S. Bm.

<sup>5</sup> Bm. nayaṇ' eva.

vasena paccayo hoti. Saññākkhandho indriya-jhānapaccayo pi na hoti; sesānaṃ sattarasannaṃ vasena paccayo hoti. Sankhārakkhandhe hetu hetupaccaye vuttanayena, chanda-viriyāni adhipatipaccaye vuttanayen' eva paccayo honti. Phasso hetu-purejāta-kamma-indriya-jhāna-magga paccayo na hoti, sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Cetanā hetu-purejāta-indriya-jhāna-maggapaccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vitakko hetu-purejāta-kammāhārindriya-paccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vicāro maggapaccayo pi na hoti; sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Pīti tesāṃ yeva aṭṭhārasannaṃ vasena paccayo hoti. Cित्तेkaggatā hetu-purejāta-kammāhārapaccayo na hoti; sesānaṃ vīsatiyā vasena paccayo hoti. Saddhā hetu-purejāta-kammāhāra-jhāna-maggapaccayo na hoti; sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Sati tehi ceva maggapaccayena cā ti ekūnavīsatiḍhā<sup>1</sup> paccayo hoti. Jivitindriyaṃ sandhāya vuttānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Hirottappaṃ tato indriyapaccayaṃ apanetvā sesānaṃ sattarasannaṃ vasena paccayo hoti. Tathā kāyapassaddhā tīni yugalakāni.<sup>2</sup> 'Yevāpanakesu'<sup>3</sup> adhimokkhamanasikāra-tatramajjhataṭṭa-karuṇā-muditā ca. Viratiyo pana tehi ceva maggapaccayena cā ti aṭṭhārasadā paccayo honti. Micchādiṭṭhi tato vipākapaccayaṃ apanetvā sattarasadā, micchāvācā-kammantājivā tehi ceva kammāhārapaccayehi cā ti ekūnavīsatiḍhā.<sup>4</sup> Ahirikaṃ anottappaṃ māno thīnaṃ middhaṃ uddhaccaṃ ti<sup>5</sup> ime hetu-purejāta-kamma-vipākāhāra-indriya-jhāna-maggapaccayā na honti; sesānaṃ pana soḷasannaṃ paccayānaṃ vasena paccayo honti. Vicikicchā-issā-macchariyakukkuccāni tato adhipatipaccayaṃ apanetvā pannarasadā. Viññānakkhandhassa adhipatipaccaye [vuttanayen' eva<sup>5</sup>] anekapaccayabhāvo veditabbo.

Samanantarapaccaye pi es' eva nayo.

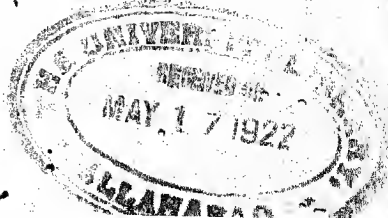
<sup>1</sup> Bm. S. °visatiyā.

<sup>2</sup> Bm. yugalāni; Dhs. §§ 40 ff.

<sup>3</sup> Cf. Asl. 181 f.

<sup>4</sup> S. °visatiyā.

<sup>5</sup> Bm. omits phrase.



Sahajātapaccaye catusu tāva khandhesu ekekassa dhammassa anekapaccayabhāvo vuttanāyen' eva veditabbo. Cattāri mahābhūtāni ārammaṇa<sup>1</sup>-ārammaṇādhipati-sahajāta-aññamañña-nissaya-upanissaya-purejāta-atthi-avigatavasena navadhā paccayo honti. Hadayavatthu<sup>2</sup> tesaj ceva vippayuttassa ca vasena dasadhā paccayo hoti.

Aññamaññapaccaye apubbaṇ natthi.

Nissayapaccaye cakkhāyatanādini ārammaṇa-ārammaṇādhipati-nissaya-upanissaya-purejāta-indriya-vippayutta-atthi-avigatavasena navadhā paccayo honti.

Upanissaye apubbaṇ natthi.

Purejātapaccaye rūpa-sadda-gandha-rasāyatanāni ārammaṇa-ārammaṇādhipati-upanissaya-purejāta-atthi-avigatavasena chadhā paccayo honti.

Ettakan ev' ettha apubbaṇ pacchājātādisu apubbaṇ natthi.

Āhārapaccaye kabalinkārāhāro ārammaṇa-ārammaṇādhipati-upanissaya-āhāra-atthi-avigatavasena chadhā paccayo hoti.

Indriyādisu apubbaṇ natthi. Evam ettha ekadhammassa anekapaccayabhāvato pi viññātabbo vinicchayo.

(3) *Ekapaccayassa anekapaccayabhāvato* ti hetupaccayādisu yassa kassaci ekassa paccayassa yen' ākārena, yen' atthena, yo paccayuppannānaṇ paccayo hoti, taṇ ākāraṇ, taṇ atthaṇ avijahitvā va aññehi pi yeh' ākārehi, yehi atthehi so tasmiṇ yeva khane tesaj dhāmmānaṇ anekapaccayabhāvaṇ gacchati. Tato anekapaccayabhāvato tassa vinicchayo veditabbo ti attho, seyyathidaṇ : amoho hetupaccayo. So hetupaccayattaṇ<sup>3</sup> avijahanto va adhipati-sahajāta-aññamañña-nissaya-vipāka-indriya-māgga-sampayutta-vippayutta-atthi-avigatānaṇ vasena aparehi pi ekādasah' ākārehi anekapaccayabhāvaṇ gacchati. Alobha-adosā tato adhipati-indriya-maggapaccaye tayo npanetvā sesānaṇ vasena anekapaccayabhāvaṇ gacchanti. Idaṇ vipāka-hetusu yeva labbhati. Kusalakiriyesu pana vipākupaccu-

<sup>1</sup> S. omits.

<sup>2</sup> S. °vatthuy.

<sup>3</sup> S. °atthaṇ; so below.

yatā pariḥāyati. Lobhadosamohā te tayo vipākañ cā ti cattāro apanetvā sesānaṃ vasena anekapaccayabhāvaṃ gacchanti.

Ārammanapaccayo taṃ ārammanapaccayattaṃ avijahantaṃ yeva ārammañādhīpati-nissaya-upanissaya-purejāta-vippayutta-atthi-avigatānaṃ vasena aparehi pi sattah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam ettha ukkatthaparicchedo. Arūpadhammānaṃ pana atitānāgatānaṃ vā rūpadhammānaṃ ārammanapaccayabhāve sati, ārammañādhīpati-ārammaṇūpanissayamattaṃ yeva uttariṃ labbhati.<sup>1</sup>

Adhipatipaccaye vīmaṃsā amohasadisā. Chando adhipatipaccayo<sup>2</sup> adhipatipaccayattaṃ avijahanto va saha-jāta-añña-mañña-nissaya-vipāka-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi atthah' ākārehi anekapaccayabhāvaṃ gacchati. Viriyaṃ tesaṃ ceva indriya-maggapaccayānaṃ cā ti imesaṃ vasena aparehi pi dasah' ākārehi anekapaccayabhāvaṃ gacchati. Cittaṃ tato maggapaccayaṃ apanetvā āhārapaccayaṃ pakkhīpitvā imesaṃ vasena adhipatipaccayato uttariṃ<sup>3</sup> dasah' ākārehi anekapaccayabhāvaṃ gacchati. Ārammañādhīpatino pana heṭṭhā ārammanapaccaye vuttanāyena eva anekapaccayabhāvo vedītabbo.

Anantara-samanantarapaccayā anantara-samanantara-paccayattaṃ avijahantā va upanissaya-kamma-āsevana-natthi-vigatānaṃ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchanti. Ariyamaggacetanā yeva e' ettha kammapaccayaṃ labhati, na sesadhammā.

Sahajātapaccayo saha-jātapaccayattaṃ avijahanto va hetu-adhipati-añña-mañña-nissaya-kamma-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi cūddasah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkatthaparicchedo. Vatthu saha-jātādīnaṃ pana vasena ettha hetupaccayādīnaṃ abhāvo pi vedītabbo.

Añña-mañña-paccaye pi es' eva nayo.

<sup>1</sup> Bm. uttarilabbhati. <sup>2</sup> S. omits "paccayo adhipati". <sup>3</sup> Bm. uttari.

. Nissayapaccayo paccayattaṃ<sup>1</sup> avijahanto va catuvīsatiyā paccayesu attano paccayattaṃ<sup>1</sup> ceva anantara-samanantara-pacchājāta-āsevana-natthi-vigatapaccaye ca cha apanetvā sesānaṃ vasena aparehi pi sattarasah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkatthapariccheto va. Vatthu nissayādīnaṃ pana vasen' ettha hetupaccayādīnaṃ abhāvo veditabbo.

Upanissayapaccaye ārammaṇūpanissayo ārammaṇādhipati sadiso. Anantarūpanissayo anantarūpanissayapaccayattaṃ<sup>2</sup> avijahanto va anantara-samanantara-kamma-āsevana-natthi-vigatānaṃ vasena aparehi pi chahi ākārehi anekapaccayabhāvaṃ gacchati. Ariyamāggaetanā yeva c'ettha kammapaccayattaṃ labhati. Na sesadhammā pakatūpanissayo va purejātapaccayo attano purejātapaccayattaṃ avijahanto va ārammaṇa-ārammaṇādhipati-nissaya-upanissaya-indriya-vippayutta-atthi-avigatānaṃ vasena aparehi pi atthah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkatthaniddeso va. Ārammaṇa-purejāte pan' ettha nissaya-indriya-vippayutta-paccayatā na labbhati. Ito uttarim pi labbhamānālabbhamānaṃ<sup>3</sup> veditabbaṃ.

Pacchājātapaccayo<sup>4</sup> attano pacchājātapaccayabhāvaṃ avijahanto va vippayutta-atthi-avigatānaṃ vasena aparehi pi tih' ākārehi anekapaccayabhāvaṃ gacchati.

Āsevanapaccayo āsevanapaccayattaṃ avijahanto va anantara-samanantarūpanissaya-natthi-vigatānaṃ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchati.

Kammapaccayo kammapaccayattaṃ avijahanto va ekakkhaniko tāva saha-jāta-aññamañña-nissaya-vipāka-āhārasampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi navah' ākārehi anekapaccayabhāvaṃ gacchati. Nānakkhaniko upanissayanantara<sup>5</sup>-samanantara-natthi-vigatānaṃ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchati. Vipākapaccayo vipākapaccayattaṃ avijahanto va hetu-adhipati-saha-jāta-aññamañña-nissaya-kamma-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-vigatā-

<sup>1</sup> S. nissayaṭṭhaṃ.

<sup>4</sup> S. paccaye.

<sup>2</sup> S. °upanissayaṭṭhaṃ.

<sup>5</sup> Bm. upanissaya-anantara.

<sup>3</sup> S. °labbhamānānaṃ.



naṃ vaṣeṇa aparehi pi cuddasāhi' ākārehi anekapaccayabhāvaṃ gacchati.

Ahārapaccaye kabalinkāro āhāro āhārapaccayattaṃ avijahanto va atthi-avigatānaṃ vaṣeṇa aparehi pi dvih' ākārehi anekapaccayabhāvaṃ gacchati. Sesā tayo āhārapaccayattaṃ avijahantā va yathānurūpaṃ adhipati-sahajāta-aññamañña-nissaya - kamma - vipāka - indriya - sampayutta - vippayutta-atthi-avigatānaṃ vaṣeṇa aparehi pi ekādasah' ākārehi anekapaccayabhāvaṃ gacchanti.

Indriyapaccaye rūpino pañcendriyā indriyapaccayattaṃ avijahantā va nissaya-purejāta-vippayutta-atthi-avigatānaṃ vaṣeṇa aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchanti. Rūpajivitindriyam pi indriyapaccayattaṃ avijahantaṃ yeva atthi-avigatavaṣeṇa aparehi pi dvih' ākārehi anekapaccayabhāvaṃ gacchati. Arūpino indriyāni pi yathānurūpaṃ indriyapaccayattaṃ avijahantān' eva hetu-adhipati - sahajāta - aññamañña - nissaya - vipāka - āhāra - jhāna-magga - sampayutta - vippayutta-atthi - avigatānaṃ vaṣeṇa aparehi pi terasah' ākārehi anekapaccayabhāvaṃ gacchanti.

Jhānapaccayo jhānapaccayattaṃ avijahanto va yathānurūpaṃ sahajāta-aññamañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-<sup>1</sup>-atthi-avigatānaṃ vaṣeṇa aparehi pi dasah' ākārehi anekapaccayabhāvaṃ gacchati.

Maggapaccayo maggapaccayattaṃ avijahanto va yathānurūpaṃ jhānapaccaye vuttānaṃ dasannaṃ hetu-adhipatīnañ cā ti imesaṃ vaṣeṇa aparehi pi dvādasah' ākārehi anekapaccayabhāvaṃ gacchati.

Sampayuttapaccayo sampayuttapaccayattaṃ avijahanto va yathānurūpaṃ hetu-adhipati-sahajāta-aññamañña-nissaya-kamma-vipāka-āhāra-indriya-jhāna-magga-atthi-avigatānaṃ vaṣeṇa aparehi pi terasah' ākārehi anekapaccayabhāvaṃ gacchati.

Vippayuttapaccayo vippayuttapaccayattaṃ avijahanto va anantara-samanantara-āsevana-sampayutta-natthi-vigata-sankhāte cha paccaye apanetvā sesānaṃ vaṣeṇa yathānurūpaṃ aparehi pi sattarasah' ākārehi anekapaccayabhāvaṃ

<sup>1</sup> S. omits.

gacchati. Tattha rūpassa ca arūpassa ca paccaya vibhāgo veditabbo.

Atthipaccayo atthipaccayattāṃ avijahanto va anantara-samanantara-āsevana-natthi-vigatasankhāte pañca paccayo apānetvā sesānaṃ vasena yathānurūpaṃ aparehi pi<sup>1</sup> atthā-rasaḥ' ākārehi anekapaccayabhāvaṃ gacchati.

Natthipaccaya-vigatapaccayā anantarapaccayasadisā.

Avigatapaccayo atthipaccayasadisō yevā ti. Evam ettha ekapaccayassa anekapaccayabhāvato pi viññātabbo vinicchayo.<sup>2</sup>

(4) *Paccayasabhāgato* ti etesu hi catuvīsatiyā paccayesu anantara-samanantara-anantarūpanissaya-āsevana-natthi-vigatā sabhāgā. Tathā ārammana-ārammaṇādhipati-ārammaṇūpanissayā ti iminā upāyen' ettha paccayasabhāgato pi viññātabbo vinicchayo.

(5) *Paccayavīsabhāgato* ti purejātapaccayo pan' ettha pacchājātapaccayena visabhāgo. Tathā sampayuttapaccayo vippayuttapaccayena; atthipaccayo natthipaccayena; vigatapaccayo avigatapaccayenā ti iminā upāyen' ettha paccaya-vibhāgato viññātabbo vinicchayo.

(6) *Yugalakato*<sup>3</sup> ti etesu ca atthasarikkhatāya saddasarikkhatāya kālapaṭipakkhatāya hetuphalakāya aññamañña-paṭipakkhatāya ti imehi kāraṇehi yugalakato<sup>3</sup> viññātabbo vinicchayo. Anantara-samanantarāhi atthasarikkhatāya ekaṃ yugalakaṃ<sup>4</sup> nāma. Nissayūpanissayā saddasarikkhatāya, purejāta-pacchājātā kālapaṭipakkhatāya. Kammappaccaya<sup>5</sup>-vipākappaccayā hetuphalatāya sampayutta-vippayuttapaccayā aññamañña-paṭipakkhatāya ekaṃ yugalakaṃ<sup>4</sup> nāma. Tathā atthi-natthi-paccayā vigatāvigatapaccayaṃ cā ti evam ettha yugalakato pi viññātabbo vinicchayo.

(7) *Janakājanakato* ti etesu ca anantara-samanantarā-nantarūpanissaya-pakatūpanissaya-āsevanapaccayā nānāk-

<sup>1</sup> Bm. omits.

<sup>2</sup> Bm. (here only) vinicchayo veditabbo.

<sup>3</sup> S. yugalato.

<sup>4</sup> S. yugalaṃ.

<sup>5</sup> S. paccayā.

khaṇiḷo kammappaccayo natthi-vigatapaccayā ti ime paccayā janakā yeva, na ajanakā. Pacchājātapaccayo kevaḷaṇ upatthambhako yeva, na janako. Sesā janakā ca ajanakā ca upatthambhakā cā ti attho. Evam ettha janakajanakato pi viññātabbo vinicchayo.

(8) *Sabbatthānikāsabbatthānikato* ti etesu ca saha-jāta-nis-saya-atthi-avigatapaccayā sabbatthānikā nāma. Sabbesaṇ sankhatānaṇ rūpārūpadhammānaṇ ṭhānabhūtā kāraṇabhūtā ti attho. Etehi vinā uppajjamāno ekadhammo pi natthi ti. Ārammaṇa-ārammanādhipati-anantara-samanantarānantarūpanissaya-pakatūpanissaya-purejāta<sup>1</sup>-āsevana-sampayutta-atthi<sup>2</sup>-natthi-vigatapaccayā asabbatthānikā nama, na sabbesaṇ rūpārūpadhammānaṇ ṭhānabhūtā. Arūpakkhandhānaṇ yeva pana ṭhānabhūta kāraṇabhūtā ti attho. Arūpadhammā yeva hi etehi uppajjanti, na rūpadhammā. Purejāta-<sup>2</sup> pacchājātā pi asabbatthānikā, arūpā<sup>3</sup> rūpānaṇ<sup>3</sup> yeva yathākkamena<sup>2</sup> paccayabhāvato. Vuttā va sesā pi<sup>2</sup> ekaccānaṇ<sup>4</sup> rūpārūpadhammānaṇ uppatti hetuto na sabbatthānikā ti. Evam ettha sabbatthānikāsabbatthānikato pi viññātabbo vinicchayo.

(9) *Rūpaṇ rūpassā ti adī vikappato* ti etesu ca catuvīsatiyā paccayesu ekapaccayo pi ekantena rūpam eva hutvā rūpass' eva paccayo nāma natthi, ekantena pana rūpam eva<sup>1</sup> hutvā arūpass' eva paccayo nāmā ti atthi.

Kataro pan' eso ti? Purejātapaccayo. Purejātapaccayo hi ekantena rūpam eva hutvā arūpass' eva paccayo ti.<sup>5</sup> Ekantena rūpam eva hutvā rūpārūpass' eva paccayo nāmā ti pi natthi, ekantena pana arūpaṇ hutvā arūpass' eva paccayo nāma atthi.

Kataro pan' eso ti? Anantara-samantara-āsevana-sampayutta-natthi-vigatavasena chabbidho.<sup>6</sup> So hi sabbo pi<sup>7</sup> ekantena arūpam eva hutvā arūpass' eva paccayo hoti.

<sup>1</sup> Bm. omits.

<sup>2</sup> S. omits.

<sup>3</sup> S. rūpānaṇ only.

<sup>4</sup> S. ekakkhandhānaṇ.

<sup>5</sup> S. hoti.

<sup>6</sup> S. adds hoti.

<sup>7</sup> S. sabbehi pi.

Ekantena arūpaṃ eva hutvā pi<sup>1</sup> ekantena rūpaṃ<sup>2</sup> eva paccayo nāma ti pi atthi.

Katara paṇ' eso ti? Pacchājātapaccayo. So hi ekantena arūpaṃ hutvā rūpaṃ<sup>2</sup> eva paccayo hoti, ekantena pana arūpadhammo va hutvā rūpārūpaṃ paccayo pi atthi.

Katara paṇ' eso ti? Hetu-kamma-vipāka-jhāna-magga-vasena pañcavidho. So hi sabbo pi ekantena arūpaṃ eva hutvā rūpadhammānam pi arūpadhammānam pi paccayo hoti. Ekantena rūpārūpaṃ eva hutvā rūpaṃ<sup>2</sup> eva paccayo nāma ti pi natthi; arūpaṃ<sup>2</sup> eva pana hoti.

Katara paṇ' eso ti? Ārammaṇapaccayo eva upanissaya-paccayo ca. Idaṃ hi dvayaṃ<sup>2</sup> ekantena rūpārūpaṃ eva hutvā arūpaṃ<sup>2</sup> eva paccayo hoti. Ekantena rūpārūpaṃ eva hutvā pana rūpārūpaṃ<sup>2</sup> eva paccayo nāma ti pi atthi.

Katara paṇ' eso ti? Adhipati-sahajāta-aññamañña-nissaya-āhāra-indriya-vippayutta-atthi-avigatavasena nava-vidho. So hi sabbo pi ekantena rūpārūpaṃ eva hutvā rūpārūpaṃ<sup>2</sup> eva paccayo hoti ti. Evaṃ ettha rūpārūpaṃ<sup>2</sup> ti ādi vikappato pi viññātabbo vinicchayo.

(10) *Bhavavedato* ti imesu pana catuvīsatiyāpaccayesu pañcavokārabhave tāva na koci paccayo na labbhati nāma. Catuvokārabhave pana tayo purejāta - pacchājāta - vippayuttapaccaye apanetvā sesā ekavīsatiṃ eva labbhanti. Ekavokārabhave sahaajāta - aññamañña - nissaya - kamma-indriya-atthi-avigatavasena satt' eva labbhanti. Bāhire pana anindriyabaddharūpe sahaajāta-aññamañña-nissaya-atthi-avigatavasena pañc' eva labbhanti ti. Evaṃ ettha bhavabhedato pi viññātabbo vinicchayo.

PACCAYANIDDESAVĀRAVAṆṆANĀ NITTITTĀ.

<sup>1</sup> S. omits.

<sup>2</sup> S. yaṃ yaṃ.

